THE
FARDLE OF
FACIONS
M D L V

625 [**WATREMAN** (William, *fl.* 1550)]. ¶ The Fardle/ of facions,/ conteining the aunci-/ente maners, customes,/ and Lawes of the peo-/ples inhabiting the/ two partes of/ the earth/ called/ Affrike and/ Asia.

Black Letter, title within woodcut border, woodcut initials, margins of some leaves repaired, affecting one or two letters of text; tiny wormhole; sm. 8vo., *straight-grain green morocco gilt extra, g. e., a tall copy.*

[Colophon]: ¶ *Imprinted at London/ by John Kyngston and Hen-/rie Sutton. The xxii daye/ of December. Anno Domini. M.D.LV.* [1555]. **£18 18s.**

This work has been reprinted in Hakluyt's Voyages, and contains numerous anecdotes, and an account of the customs of Africa and Asia.

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by Joannes Boemus

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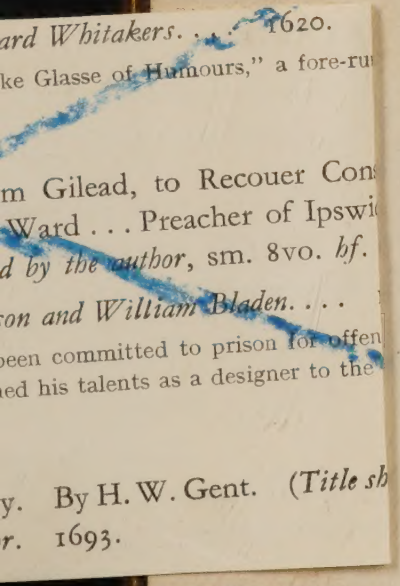

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The Fardle of facions

containing the auncient maners, customes, and Lawes, of the peoples enhabiting the two partes of the earth, called Affrike and Asie.

Printed at London, by Jhon Kingstone, and Henry Sutton.

1555

¶ To the righte honourable the Erle of Arundel, Knight of the ordre, and Lorde Stewarde of the Quienes maiesties moste honourable house-holde.

AFtre what time the barrein traueiles of longe seruice, had driuē me to thinke libertie the best rewarde of my simple life, right honorable Erle and that I had determined to leaue wrastlyng with fortune, and to giue my self wholie to liue vpon my studie, and the labours of my hand: I thought it moste fitting with the duetie that I owe to God and manne, to bestowe my time (if I could) as well to the profite of other, as of my self. Not coueting to make of my floudde, a nother manes ebbe (the Cancre of all commune wealthes) but rather to sette other aflote, where I my self strake on groūd. Tourning me therefore, to the searche of wise-

dome and vertue, for whose sake either we tosse, or oughte to tosse so many papers and tongues: although I founde aboute myself, verie litle of that Threasure, yet remembred I that a fewe yeres paste, at the instaunce of a good Citezein (who might at those daies, by authoritie commaunde me) I had begonne to translate, a litle booke named in the Latine, Omnium gentium mores, gathered longe sence by one Iohannes Boemus, a manne as it appereth, of good iudgemente and diligence. But so corrupted in the Printing, that after I had wraſteled a space, with sondrie Printes, I rather determined to lose my labour of the quartre translacion, then to be shamed with the haulf. And throwing it a side, entended no further to wearie my self therwithall, at the leaſte vntill I mighte finde a booke of a bettre impressiō. In searching wherof at this my retourne to my studie, although I found not at the full that, that I sought for: yet vnderstanding emong the booke sellers (as one talke bringes in another) that men of good learning and eloquēce, bothe in the Frenche, and Italien tonge, had not thought shame to bestowe their

time

time aboute the translation therof, and that the Emperours Maiestie that now is, vouchesaulfe to receiue the presentacion therof, at the Frenche translatours hande, as well appereth in his booke: it kindled me againe, vpon regard of mine owne profite, and other mennes mee, to bring that to some good ppinte, that earst I had begonne. For (thought I) seing the booke hath in it, muche pleasant barietie of thinges, and yet more profite in the pitthe: if it faile to bee otherwise rewarded, it shall it thanckefully of the good be regarded. Wherefore setting vpon it a fresshe, where the booke is deuided acording to thaunciente deuision of the earth, into thre partes, Affrique, Asie, and Europe: hauing brought to ān ende the two firste partes, I found no persone in mine opiniō so fitte as your honour, to present theim vnto. For seing the whole processe ronneth vpon gouernaunte and Lawes, for thadministracion of commune wealthes, in peace and in warre, of aunciente times tofore our greate graundfathers daies: to whom mighte I bettre presente it, then to a Lorde of verie nobilitie and wisedome, that hath bene highe Marr-

shalle in the fielde abrode, deputie of the locke and kei of this realme, and a counsailour at home, of thre worthie princes. Exercised so many waies in the waues of a fickle Commune wealthe: troubled sometime, but neuer disapointed of honourable successe. To your good Lordeshippe then I yelde & commite, the firste fruites of my libertie, the firste croppe of my labours, this firste daie of the Newe yere: beseching the same in as good parte to receiue it, as I humblie offre it, and at your pleasure to vnfolde the Fardle, and consider the stuffe. Whiche euer the farder in, shall seme I truste the more pleasaunte and fruictefulle. And to conclude, if I shall vnderstãde, that your honour delighteth in this, it shal be a cause sufficiente, to make me go in hande with Europe, that yet remaineth vntouched. Almightie God giue vnto your Lordeshippe prosperous fortune, in sounde honour and healthe.

Your Lordshippes moste humble at commaundemente.

William Watreman.

The Preface of the Authour.

HAVE sought out at times, as laisure hath serued me, Good reader, the maners and facions the Lawes, Customes and Rites, of all suche peoples, as semed notable, and worthy to be put in remembrãce, together with the situacion & descripcion of their habitacions: which the father of Stories Herodotus the Greke, Diodorus, the Sicilliane, Berosus, Strabo, Solinus, Trogus Pompeius, Ptolomeus, Plinius, Cornelius the still, Dionysius the Afriane, Põponius Mela, Cæsar, Iosephus, and certein of the later writers, as Vincentius, and Aeneas Siluius (whiche afterward made Pope, had to name Pius the seconde) Anthonie Sabellicus, Jhon Naucleius, Ambrose Calepine, Nicholas Perotte, in his cornu copiæ, and many other famous writers eche one for their parte, as it ware skatered, & by piece meale, set

furthe to posteritie. Those I saie haue I sought out, gathered together, and acordyng to the ordre of the storie and tyme, digested into this litle packe. Not for the hongre of gaine, or the ticklyng desire of the peoples vaine brute, and vnskilfulle commendacion: but partly moued with the oportunitie of my laisure, & the wondrefull profite and pleasure, that I conceiued in this kinde of studie my self, and partly that other also delightyng in stories, might with litle labour, finde easely when thei would, the somme of thynges compiled in one Booke, that thei ware wonte with tediousnes to sieke in many. And I haue shocked theim vp together, aswell those of aunciente tyme, as of later yeres, the lewde, aswell as the vertuous indifferentlie, that vsyng thē as present examples, and paternes of life, thou maiest with all thine endeuour folowe the vertuous and godlie, & with asmuche warenes eschewe the vicious & vngodly. Yea, that thou maiest further, my (reader) learne to discerne, how men haue in these daies amended the rude simplicitie of the first worlde, frō Adam to the floud and many yeres after, when men liued

skateryng

skateryng on the earthe, without knowlege of Money, or what coigne ment, or Merchauntes trade: no maner of exchaũge, but one good tourne for another When no man claimed aught for his seueralle, but lande and water ware as cõmune to al, as Ayer and Skie. Wherē they gaped not for honour, nor hunted after richesse, but eche man contented with a litle, passed his daies in the wilde fielde, vnder the open heauen, the couerte of some shadowie Tree, or slendre houselle, with suche companion or companiõs as seemed them good, their diere babes and childzen aboute them. Sounde without carcke and in restfull quietnesse, eatyng the fruictes of the fielde, and the milke of the cattle, and drinking the waters of the christalline springes. First clad with the softe barcke of trees, or the faire broade leaues, & in processe with rawe felle and hide, full vnworkemanly patched together. Not then enuironed with walles, ne pente vp with rampers, and diches of deapthe, but walking at free skope emõg the wanderyng beastes of the fielde, and where the night came vpon theim, there takyng their lodgyng without feare of

murtherer or thief. Mery at the fulle, as without knowledge of the euilles ỹ after enlued as ỹ worlde waxed elder, through diuers desires, and contrarie endeuours of menne. Who in processe for the insufficiencie of the fruictes of the earthe, (whiche she tho gaue vntilled) and for default of other thynges, ganne falle at disquiete and debate emong themselues, and to auoied the inuasion of beastes, and menne of straunge borders, (whom by themselues thei could not repelle) gathered into companies, with commune aide to withstande suche encursions and violence of wrong. And so ioynyng in confederacie, planted themselues together in a plotte, assigned their boundes, framed vp cotages, one by anothers chieque, diked in thẽ selues, chose officers and gouernours, and deuised lawes, that thei also emong theimselues might liue in quiete. So beginnyng a rough paterne of tounes and of Cities, that after ware laboured to more curious finesse.

AND now ware thei not contented, with the commodities of the fieldes and cattle alone, but by diuers inuencions of handecraftes and sciẽces, and by sondrie labours

labours of this life, thei sought how to winne. Now gan thei tattempte the seale with many deuices, to transplante their progenie, and offspring into places vnenhabited, and to enioye the commodities of eche others countrie, by mutuall traffique. Now came the Oxe to the yoke, the Horse to the draught, the Metalle to the shape, the Apparel to handsomnes, the Speache to more finesse, the Behauour of menne to a more calmenesse, the Fare more deintie, the Building more gorgeous, thenhabitours ouer all became milder and wittier, shaking of (euen of their owne accorde) the bruteshe outrages and stearne dealinges, ỹ shamefully mought be spoken of. Nowe refrained thei from sleaying one of a nother, frō eatyng of eth others flesh, from rape and open defiling of mother, sister, and daughter indifferētly, and fro many like abhominations to nature and honestie. Thei now marieng reason, with strength: and pollicie, with might: where the earth e was before forgrowen with bushes, and wooddes, stuffed with many noisome beastes, drouned with meares, and with marshe, vnfitte to be enhabited, waast and vnhandsome in

euery condicion: by wittie diligence, and labour, ridde it from encombraunce, planed the roughes, digged vp trees by the rootes, dried awaie the superfluous waters, brought all into leauelle, banished barreinesse, and vncouered the face of the earth, that it might fully be sene, conuerted the champeine to tillage, the plaines to pasture, the valley to meadow, the hilles thei shadowed with woodde and with Mines. Then thrulte thei in cultre and share, and with wide woundes of the earthe, wan wine and corne plenteously of the grounde, that afore scarcely gaue them Akornes and Crabbes. Then enhabited thei more thicke, and spred them selues ouer all, and buylte euery where. Of Tounes, thei made cities, and of villages, Tounes. Castles vpon the rockes, and in the valleis made thei the temples of the goddes. The golde graueled springes, thei encurbed with Marble, & with trees right pleasauntlie shadowed them aboute. From them thei derined into cities and Tounes, the pure freshe waters a greate distaunce of, by conduicte of pipes and troughes, and suche other conueyaunce. Where nature had hidden the

waters

waters, out of sighte, thei sancke welles of greate deapth, to supplie their lackes. Riuers, and maigne floudes, whiche afore with vnbridled violence, oftymes ouerflowed the neighboured aboute, to the destruction of their cattle, their houses, and themselues: thei restrained with bancques, and kept them in a course. And to the ende thei might not onely be vadable, but passed also with drie foote, thei deuised meanes with piles of Timbre, and arches of stone, maulgre the rage of their violent streames, to grounde bridges vpon them. Yea, the rockes of the sea whiche for the daungier of the accesse, thoughte themselues exempte from the dinte of their hande, when thei perceiued by experience thei ware noyous to sailers, with vnspeakeable labour did thei ouerthrowe & breake into gobettes. Hewed out hauēs on euery strond, enlarged crieques, opened rodes, and digged out herbrowes, where their shippes mighte ride saulfe fro the stormе. Finally thei so laboured, beautified, and perfeighted the earthe, that at this daie compared with the former naturalle forgrowen wastenesse, it might well seeme not to be that,

but rather the Paradise of pleasure, out of the whiche, the first paternes of mankinde (Adam and Eue) for the trangression of Goddes precept, ware driuen.

MEN also inuented and founde many wittie sciences, and artes, many wonderfull workes, whiche when by practise of lettres, thei had committed to bookes, and laied vp for posteritie, their successours so wondered at their wisedomes, and so reuerenced their loue and endeuours (whiche thei spied to be meant toward them, and the wealth of those that shuld folow of thē) that thei thought thē not blessed enough, with theestate of men mortalle, but so aduaunced their fame, and wondered at their worthinesse, that thei wan theim the honour and name of Goddes immortall.

THO gan the Prince of the worlde, when men so gan to delight in thadournyng of the worlde, to lowe vpō the good sede, the pestilente Dernell, that as thei multiplied in nombre, so iniquitie might encrease, to disturbe and confounde this blessed state.

FIRST, therefore when he had with all kinde of wickednes belimed ȳ world, he

he put into their heades, a curious searche of the highest knowledge, and suche as dependeth vpon destenie of thynges. And so practised his pageauntes, by obscure and doubtfully attempted Respõcions, and voices of spirites, that after he had fettred the worlde in the trauers of his toies, and launced into their hartes a blinde superstition, and feare: he trained it whole to a wicked worshipp of many goddes and Goddesses, that when he ones had wiped cleane out of mynde the knowlege and honour of one God euerlastyng, he might practise vpon manne, some notable mischief. Then sette he vp pilgrimages to deuilles, foreseiewers of thynges, that gaue aduertisemente and answere to demaundes in sondrie wise. In the Ile of Delphos one, in Euboea another, at Malamone a thirde, and emong the Dodonians, the famous okes, whose bowes by the blastes of the winde resounded to the eare, a maner of aduertisemente of deuellishe delusion. To the whiche Idolles and Images of deuelles he stirred vp men to do the honour (Helas) due onely to God. As to Saturne in Italie, to Iupiter in Candie, to Juno in

Samos, to Bacchus in India, & at Thebes: to Iris, and Osiris in Egipte: in old Troie to Vesta: aboute Tritona in Aphrique to Pallas, in Germanie and Fraunce to Mercurie, vnder the name of Theuthe: to Minerua at Athenes and Himetto, to Apollo in Delphos, Rhodes, Chio, Patara, Troade and Tymbra. To Diane in Deles and in Scythia, to Venus in Paphos, Cipzus, Gnydon, and Cithera. To Mars in Thracia, to Priapus in Lampsacho of Hellespontus, to Vulcane in Lypara and Lēnos, and in diuers other places to sondrie other, whose remembraunce was then moste freshe in the memorie of their people, for the benefaictes and meruellous inuentions bestowed emong them.

AFTERWARD, also when Jesus Christe the verie sonne of the almightie father, shewyng hymself in the fleshe of our mortalitie, was conuersaunte in the worlde, pointyng to thesame, as with his fingre, the waie to immortalitie, & endelesse blessednesse, and bothe with woorde and example, exhorted and allured them to vprightnes of life, to the glorie of his father, sendyng his disciples and scolers into

into the vniuersall worlde, to condemne Superstition and all errour of wickednes, with the moste healthsome woorde: to plante true Religion, and geue newe preceptes, and directions of the like, and had now set the matier in suche forwardnesse and poincte, that the Gospell beyng generally of all nations receiued, there lacked but continuaunce to perfecte felicitie: The deuell ekte sones retournyng to his naturall malice, desirous to repossesse that, that constrainedly he forsooke, betrappyng again the curious conceipte of man, some he reuersed into their former abuses and errours, and some with newe Heresies he so corrupted, snarled, and blynded, that it had bene muche bettre for them, neuer almoste to haue knowen the waie of truthe, then after their entraunce, so rashely and malitiously to haue forsaken it.

AT this daie in Asia the lesse, the Armenianes, Arabians, Persians, Syriãs, Assirians, and Meades: in Aphrique, the Egyptians, Numidians, Libiens, and Moores. In Europe, the whole coũtrie of Grecia, Missia, Thracia, & all Turquie throwyng awaie Christe, are become the

folowers

followers and worshippers of Mahomet and his erronious doctrine. The people of Scithia, whom we now cal Tartares (a greate people and wide spred) parte of them worshippe the Idolle of their Emperour Kamme, parte the Sonne, the Moone, and other Starres, and part according to the Apostles doctrine, one onely God. The people of Inde, & Ethiope, under the gouernaunce of Presbiter Jhō perleauer in Christiane godlinesse, howbeit after a sort, muche different frō ours.

The singere and true faithe of Christ, wherwith in time it pleased God to illumine the worlde, remaineth in Germanie, Italy, Fraunce, Spaine, Englande, Scotland, Irland, Denmarke, Liuon, Prusse, Pole, Hungarie, and the Isles of Rhodes, Sicilie, Corsica, Sardinia, with a fewe other. This bytter ennemie of mankinde hauyng thus with his subtilties enueiled our mindes, and disseuered the christiā vnio, by diuersitie of maners and factions of belief, hath brought to passe thorough this damnable Wyckednes of Sacrifices, and Rites, that whilest euery people (vndoubtedly with religious entent) endeuour theim selues

to

to the worshippe of God, and echeone taketh vpō him to be the true and best worshipper of him, and whilest echone thinke theim selues to treade the streight pathe of euerlastyng blessednes, and contēdeth with eigre mode and bitter disputc, that all other erre and be ledde farre a wrie: and whilest euery man struggliethe and striueth to spread and enlarge his owne secte, and to ouerthrowe others, thei doe so hate and enuie, so persecute and annoy echone an other, that at this daie a man cannot safely trauaill from one countrie to another: yea, thei that would aduenture saufely or vnsafely, be almost euery where holdē out. Wherof me thinkes I see it is like to come to passe, that whilest one people scant knoweth the name of another, (and yet almost neighbours) all that shall this daie be written or reported of theim, shalbe compted and refused as lyes. And yeat this maner of knowleoge and experience, is of it self so pleasant, so profitable & so praise worthy, that sundrie (as it is wel knowen) for the onely loue and desire thereof, leauyng their native countrie, their father, their mother, their wiues and their children, yea,

yea, throwyng at their heles their sauk-
tie and welfare, haue with greate trou-
bles, verations, and turmoilynges taken
vpon theim for experience sake, to cutte
through the wallowyng seas, and many
thousande miles, to estraunge theimsel-
ues fro their home. yea, and those men
not in this age alone, but euen from the
firste hatchyng of the worlde haue been
reputed and founde, of moste wisedome,
authoritie, and good facion, soneste chosen
with all mennes consent, bothe in peace &
warre, to administre the cōmune wealth
as maisters and counsaillours, Judges
and Capitaines. Suche ware thancient
sages of Grece and of Italy, Socrates,
Plato, Aristotle, Antisthenes, Aristippus
Zeno, & Pythagoras, who through their
wisedomes and estimacion for trauailes
wan them greate nombres of folowers,
and brought further in ordre the sectes na-
med Socratici, Academici, Peripateci, Cy-
nici, Cyrenaici, Stoici, and Pythagorici,
echone cholyng name to glorie in his
maister. Suche ware the prudente la-we-
makers of famous memorie, Minois and
Rhadamanthus emōg the Cretenses, Or-
pheus emong the Thracians, Draco and
Solon

Solon emõg the Athenienses, Licurgus emong the Lacedemonias, Moses emõg the Jewes, and Zamolxis emong the Scythians, & many other in other stedes Whiche dreamed not their knowledge in the benchehole at home, but learned of the men in the worlde mosse wise, the Chaldeies, the Brarhmanni, the Gymnosophites & the prieses of Egipte, with whõ thei had for a space bene cõuersant. Like glorie, by like trauaill happened to the worthies of the worlde, as to Jupiter of Crete (reported fiue times to haue surueied the whole worlde) and to his twoo sonnes Dionisius (otherwise called Bacchus) and Hercules the mightie. Likewise to Theseus and Jason, and the resk of that voiage. To the vnlucky sailer Ulisses, and to the banished Eneas, to Cyrus, Xerres, and Alexander the Greate, to Hanniballe and Mithridate, kyng of Pontus, reported able to speake fiftie sõdrie languages, to Antiochus, the greate and innumerable Princes of Roome, bothe of the Scipioes, Marii, and Lentuli. To Pompeius the greate, to Julius Cesar, Octauian, and Augustus, to the Constantines, Charles, Conrades, Hẽ-

rickes,

rickes and Frederickes. Whiche all by their exploictes vpon straunge nations, haue gotten their immortall and euerlastyng renoume. Wherefore, seyng there is in the knowledge of peoples, & of their maners and factions, so greate pleasure and profite, and euery man cannot, yea, fewe men will, go trauelle the countries themselues: me thinkes gentill reader, thou oughtest with muche thanke to receyue at my hande these bookes of the maners and factions of peoples most notable and famous, togyther with the places whiche thei enhabite: And with no lesse cherefulnes to embrase theim, then if beyng ledde on my hande from countrey to countrey, I should poynct the at eye, how euery people liueth, and where they haue dwelte, and at this daye doe. Let it not moue the, let it not withdrawe the, if any cankered reprehendour of other mens doynges shall saie vnto the: It is a thyng hath bene writtен of, many yeares agone, and that by a thousand sondry menne, and yet he but borowyng their woordes, bryngeth it foorthe for a mayden booke, and nameth it his owne. For if thou well considre my trade, thou

shalt

shalt fynd, that I haue not only brought thee other mennes olde stoze, but opened thee also the treasury of myne owne witte and bokes, not euery where to be found, and like a liberall feaster haue set befoze thee much of myne owne, and many thynges newe. Farewell and thanke fully take that, that with labour is brought thee.

Affrike.

¶ The first Chapiter.

¶ The true opinion of the deuine, concernyng the beginnyng of man.

When God had in. V. daies made perfecte the heauens and the earth, and the furniture of bothe: whiche the latines for the goodlinesse and beautie therof, call Mundus, and we (I knowe not for what reason) haue named the worlde: the firth daie, to the entent there might be one to enioye, and be Lorde ouer all, he made the mosse notable creature Man. One that of all earthly creatures alone, is endowed with a mynde, and spirit from aboue. And he gaue hym to name, Adam: accordyng to the colour of the molde he was made of. Then drewyng out of his side the woman, whilest he slept, to thende he should not be alone, knitte her vnto hym, as an vnseparable compaignion, and therwith placed them in the mosse pleasaunt plot of the earth,

fostered to flourishe with the moisture of floudes on euery parte. The place for the freshe grieneſſe and merie shewe, the Greques name Paradisos. There lyued they a whyle a mosse blessed life without bleamishe of wo, the earth of the own accorde bringing forth all thing. But when they ones had transgressed the precepte, they ware banysshed that enhabitaunce of pleasure and driuen to shift the world. And fro thencefoorth the graciousnes of the earth was also abated, & the francke fertilitie therof so withdrawen, that labour and swette, now wan lesse a greate deale, then ydle lokyng on before tyme had done. Shortly crepte in sickenes, and diseases, and the broyling heate and the nipping cold began to assaile their bodyes. Their first sonne was Cayin, and the seconde Abell, and then many other. And as the world grewe into yeares, and the earth began to ware thicke peopled, loke as the nombre did encreace, sobtes grew on, and their lyuing decaied euer into woorse. For gilteleſſe dealyng, wrong raine in place, for deuouteneſſe, cõtempte of the Goddes, and so farre outraged their wickednes, that God scarcely fyn-

dyng

ding one iuste Noha on the earth (whom he saued, with his houshold, to repayre the losse of mankind and replenyshe the worlde) sente a floude vniuersall. whiche couering all vnder water, killed all fleshe that bare lyfe vppon earth, excepte a fewe beastes, birdes, and wormes that ware preserued in the mistical Arke. In the ende of fiue Monethes aftre the floude began, the Arque touched on the mountaines of Armenia. And within foure Monethes aftre, Noas and all his beyng restored to the earth, with Goddes furtheraunce in shorte space repeopled the worlde. And to thende the same myghte euery wheare again be enhabited, he dispersed his yssue and kyndredes into sondrie coastes. After Berosus oppnion he sent Cham otherwyse, named Cameses and Chamesenuus with his offspring, into Egipte. Into Lybia and Cirene, Triton. And into the whole residewe of Affrike the ancient Japetus called Attalus Bytiscus. Ganges he sent into Easte Asia with certeine of the sonnes of Comerus Gallus. And into Arabia the fertile, one Sabus, surnamed Thurifer. Ouer Arabia the Waaste he made Arabus gouer-

nour, and Petreius ouer Petrea. He gaue vnto Canaan, all that lyeth fro Damasco to the outemost bordze of Palestine. In Europe he made Tuisco king of Sarmatia, from the floude of Tanais vnto the Rhene. And there were ioyned vnto him all the sonnes of Istrus, and Mesa, with their brethren, fro the mounteyne of Adula to Melemberia pontica. Archadius and Emathius gouerned the Tirianes, Comerus Gallus, had Italie and Fraunce, Samothes, Bryteigne and Normandie, and Iubal, Spayne. That spiedie and vnripe puttyng forthe of the childzen from their progenitours, before they had throughly learned and enured them selues with their factions and maners, was the cause of all the diuersitie that after ensued. For Cham, by the reason of his naughty demeanour towarde his father, beyng constrayned to departe with his wyfe and hys childzen, planted him selfe in that parte of Arabia, that after was called by his name. And lefte no trade of religion to his posteritie, because he none had learned of his father. Wher of it came to passe, that when in processe of tyme they ware encreased to to ma-

ny for that londe: beyng sent out as it ware, swarme aftre swarme into other habitations, and skatered at length into sondry partes of the worlde (for this banysshed progeny grewe aboue measure) some fel into errours wherout thei could neuer vnsnarle themselues. The tongue gan to altre & the knowledge of the true God and all godlie worshippe banished out of mind. Inso muche that some lined so wildely (as aftre thou shalt here) that it ware harde to discerne a difference betwicte them and the beastes of the felde. Thei that flieted into Egipt, wonderyng at the beautie and course of the Sonne, & the Moone, as though there had been in them a power deuine, began to worshyp them as Goddes: callyng the lesse, Isis and the bigger Osiris. To Jupiter also thei Sacrificed, & did honour as to ỳ principall of life. To Vulcan for fire, to Pallas, as Lady of the skie, to Ceres as gouerneresse of the earth, and to sondry other for other sondry considerations. Neyther staied that darkenesse of iniquitie in Egipte alone, but where so euer the progeny of Cham kepte in from the begynnyng, there fell true godlines, all oute of

minde and abõdage to the deuell entred his place. And there neuer was countrie, mother of moe swarmes of people, then that part of Arabia, that he, and his, chase to be theirs. So greate a mischief did the vntymely banishemente of one manne, bring to the whole. Cõtrarily the progenie of Japheth, and Sem, brought vp to full yeres vnder their elders, and rightly instructed: contentyng thẽ selues with a litle circuite, strated not so wide as this brother had doen. Whereby it chaunced that the zeale of the truthe, (I meane of good liuyng and true worshippe of one onely God) remained as bidden in one onely people, vntill the tyme of Messias.

¶ The seconde Chapitre.

¶ The false opinion of the Philosophye concernyng the begynnyng of man.

BVt the auncient Philosophers, whiche without knowledge of God, and his truthe, many yeres ago, wrate vpon the natures of thinges, and thistories of times had another opinion of the originall

originall of man. For certain of them, believed the worlde euer to haue been, and that euer it should be, and man together with it to haue had no beginnyng. Certaine did holde that it had a beginnyng, and an ende it should haue, and a time to haue been, when man was not. For saie thei, the begynner of thynges visible, wrapped vp bothe heauen and earth at one instant, togither in one paterne, and so a distinction growyng on betwirte these meynte bodies, the worlde to haue begon in suche order as we see. The aire by nature to be cõtinually mouyng, and the moste fyrie parte of the same, for the lightenesse thereof, moste highe to haue climbed. So that sonne and Moone, and the planetes all, participatyng of the nature of that lighter substaunce: moue so muche the faster, in how muche thei are of the more subtile parte. But that whyche was mixed with waterie moisture, to haue reked in the place, for the heauinesse therof, and of the watery partes, the fes, to haue comen: and the matter more compacte to haue passed into a clammines fyrste, and so into earth. This earth then brought by ỹ heate of the sonne into

a more laxeneſſe. And after by the ſame power puffed and ſwollen in the vpper moſte parte, there gathered manye humours in ſondry places, which drawing to ripeneſſe encloſed them ſelues in flymes and in filmes, as in the mareſſes of Egipt, and other ſtondynge waters we often ſe happen. And ſeynge the heate of thaier ſokyngly warmeth the cold groũd and heate meint with moiſture is apt to engendre: it came to paſſe by the gentle moiſture of the night aire, and the comforting heate of the daie ſonne, that thoſe humours ſo riped, drawyng vp to the rinde of thearth, as though their tyme of childbirthe ware come, brake out of their filmes, and delyuered vpon the earth all maner of liuyng thinges. Emõg whithe thoſe that had in thé moſte heate, became foules into the aire: thoſe that ware of nature more earthie, became wormes and beaſtes of ſondrie kindes: and where water ſurmounted, thei drewe to the elemente of their kinde, and had to name fiſſhes. But afterwarde the earth beyng more parched by the heate of the Sonne, and the drouthe of the windes, ceaſed to bring furthe any mo greate beaſtes: and

thoſe

thyse that ware already brought furthe, (saie thei) mainteined, and encreased by mutualle engendzure, the varietie, and nombze. And they are of opinion that in the same wise, men ware engendzed in the beginning. And as nature putte them forth emong other beastes, so liued they at the first an vnknowen lyfe wyldely emong them, vpon the fruictes, and the herbes of the fieldes. But the beastes after a while waxing noysome vnto them, they ware forced in commune for ecche others sauftie to drawe into companies to resiste their anoyaunce, one helping another, and to sieke places to make their abiding in. And where at the firste their speache was confuse, by litle and litle they saped it drewe to a distincte-nesse, and perfeighte difference: in sorte that they ware able to gyue name to all thinges. But for that they ware diuersely sparckled in diuers partes of the worlde, they holde also that their speache was as diuers and different. And herof to haue afterward risen the diuersitie of lettres. And as they firste assembled into bandes, so euery bande to haue brought forthe his nation. But these men at the

first

firste boide of all helpe and experience of liuyng, ware bitterly pinched with hongre and colde, before thei could learne to reserue the superfluous plenty of the Sommer, to supply the lacke of Winters barreinesse, whose bitter blastes, and hõgrie pinynges, consumed many of them. Whi-the thing whē by experiēce dere bought, thei had learned: thei soughte bothe for Caues to defende them fro colde, and began to hourde fruictes. Then happe foūd out fire, and reason gaue rule of profite, and disprofite, and necessitie toke in hand to sette witte to schoole. Who gatheryng knowledge, and perceiuyng hymself to haue a helpe of his sences, more skilfull then he thought, set hande a woorke, and practised connyng, to supplie all defaultes, whiche tõgue and lettres did enlarge and distribute abrode.

THEI that had this opinion of the originall of manne, and ascribed not the same to the prouidence of God, affirmed the Ethopiens to haue bene the firste of all menne. For thei conjectured that, the ground of that countrie lyng nieresf the heates of the Sonne muste nedes first of all other ware warme. And the earth at

that

that tyme beyng but clammie and softe, through the attemperaunce of that moysture and heate, man there first to haue bene fourmed, and there to haue gladlier enhabited (as native and naturall vnto him) then in any other place, whē all places ware as yet straunge, and vnknowen, whiche after men sought. Beginnyng therfore at them, after I haue shewed how the worlde is deuided into three partes (as also this treatise of myne) and haue spoken a litle of Aphrique, I wyll shewe the situacion of Aethiope, and the maners of that people, and so forthe of al other regions and peoples, with suche diligence as we can.

¶ The thirde Chapitre.

¶ The deuision and limites of the Earthe.

THose that haue bene before our dales, (as Orosius writeth) are of opinion, that the circuite of the earth, bordered about with the Ocean Sea: disroundyng hym self, shooteth out three corner wise, and is also diuided

deuided into thre seuerall partes, Afrike, Asie, and Europe. Afrike is parted from Asie with the floude of Nilus, whiche comyng fro the Southe, ronneth through Ethiope into Egipte. where gently sheadyng hymself ouer his bancques, he leaueth in the countrie a merueilous fertilitie, and passeth into the middle earth sea, with seuen armes. From Europe it is seperate with the middle earth sea. whiche beginnyng fro the Occean aforesaied: at the Islande of Gades, and the pilours of Hercules, passeth not tenne miles ouer. But further entryng in, semeth to haue shooued of the maigne lande on bothe sides, & so to haue won a more largenesse. Asie is deuided from Europe, with Tanais the floude, whiche comyng fro the North, ronneth into the marshe of Meotis almoste midwaie, and there sincking himself, leaueth the marshe and Pontus Euxinus, for the rest of the bounde. And to retourne to Afrike again, the same hauyng Nilus as I saied on the Easte, and on all other partes, bounded with the sea, is shorter then Europe, but broader towarde the Occean, where it riseth into mounteigne. And shoryng towarde the

West,

weste, by litle and litle wareth more streighte, and cometh at thende to a narowe poincte. Asmuche as is enhabited therof, is a plentuous soile, but the great parte of it lieth waste, voide of enhabitauntes, either to whote for menne to abide, or full of noisome and venemous vermine, and beastes, or elles so whelmed in sande & grauell, that there is nothing but mere barreinesse. The sea that lieth on the Northe parte, is called Libicum, that on the Southe Aethiopicum, and the other on the weste Atlanticum.

AT the firste the whole was possest by fower sondrie peoples. Of the whiche, twaine (as Herodotus writeth) ware founde there, tyme out of minde, and the other twaine ware aliens and incommers. The two of continuaunce, ware the Poenj, and Ethiopes, whiche dwelte, the one at the Northe of the lande, the other at the South. The Aliens, the Phoenices the Grekes, the old Ethiopians, and the Aegiptianes, if it be true that thei report of theselues. At the beginnyng thei ware sterne, and vnruly, and brutishely lined, with herbes and with flesshe of wilde beastes, without lawe or rule, or facion of life,

rollyng

roilyng and rolwmyng vpon heade, hether and thether without place of abode, where night came vpon them, there laiyng their bodies to reste. Afterwarde (as thei saie) Hercules passyng the seas out of Spaine, into Libie (a countrie on the Northe shore of Afrike) and bringyng an ouerplus of people thence with hym, somewhat bettre fashioned and manered then thei, trained them to muche more humanitie. And of ỹ troughes thei came ouer in, made themselues cotages, and began to plante in plompes one by another. But of these thinges we shall speake here after more at large.

Afrike is not in euery place a like enhabited. For toward the Southe it lieth for the moste part waste, and vnpeopled, for the broilyng heate of that quartre. But the part that lieth ouer against Europe, is verie well enhabited. The frutefulnesse of the soile is exceedyng, and to muche meruellous: as in some places bringyng the siede with a hundred folde encrease. It is straunge to beleue, that is saied of the goodnesse of the soile of the Moores. The stocke of their vines to be more then two menne can fadome, and

their

their clouſters of Grapes to be a cubite long. The coronettes of their Paſnepes, and Garden Thiſtles (whiche we calle Poꝛtichockes) as alſo of their Fenelle, to be twelue Cubites compaſſe. Thei haue Cannes like vnto thoſe of India, whiche may contein in the cõpaſſe of the knot, oꝛ iointe, the meaſure of .ij. buſhelles. Ther be ſene alſo Sparagi, of no leſſe notable bigguenelle. Toward the mounte Atlas trees bee founde of a wondꝛefull heigth, ſmothe, and without knaggue oꝛ knotte, vp to the hard toppe, hauyng leaues like the Cypꝛes, but of all other the moſte noble Citrus, wherof the Romaines made greate deintie. Affrike hath alſo many ſondꝛie beaſtes, and Dꝛagones that lye in awaite foꝛ the beaſtes, and when thei ſee time, ſo bewꝛappe and wꝛeathe them aboute, that takyng fro theim the vſe of their ioyntes, thei wearie them and kille theim. There are Elephantes, Lyons, Bugles, Pardales, Roes, and Apes, in ſome places beyonde nombꝛe. There are alſo Chamelopardales and Rhizes, like vnto Bulles. Herodote wꝛiteth, that there be founde Aſſes with hoꝛnes, Hienas Poꝛpẽtines, wilde Rambes, a beaſt

engendred of the Hiene and the Woulfe named Thoas, Pantheres, Storckes, Oistruthes, and many kindes of serpentes, as Cerastes, and Aspides, against whom nature hath matched the Ichneumon (a verie litle beast) as a mortall ennemie.

¶ The. iiij. Chapitre.

¶ Of Ethiope, and the auncient maners of that nation. Cap. iiii.

Two countreies there ware of that name Ouerlanders, and Netherlanders. The one pertainyng to Aphrique, the other to Asie. The one whiche at this daie is called Inde, hath on the east the redde sea, and the sea named Barbaricum, on the northe it toucheth vpon Egypte, and vpon that Libie that standeth on the vtter border of Afrike toward the sea. On the west it is bounded with the other Libie that stādeth more into the mayne londe. The residue that runneth toward the south, ioyneth vpon the netherland Ethiope, whi-

che

the lyeth more southerly, and is muche greater. It is thought that these Ethiopes toke name of Ethiopus Vulcanes sonne, that (as Plinie saieth) was gouernour there. Or els of the Greke wordes aythoo and ops, whereof the former signifieth to broyle, or to bourne vp with heate, and the other, in the eye or sight. Whiche sheweth in effecte, that the countreie lyeng in the eye of the Sonne, it must nedes be of heate almost impossible. As in diede it lyeth in the full course of the sonne, and is in continuall heate. Toward the weast it is hilly, in the middes grauell and sande, and on the easte waste and deserte. There be in it diuers peoples of sondry physonomy and shape, monstruous and of hugly shewe. They are thought (as I saied) to haue bene the fyrst of all men, and those whiche of all other maye truelyest be called an homeborne people. Neuer vnder the bondage of any: but euer a free nacion. The first waie of worshippyng God (say thei) was deuised and taught emonge theim: with the maners and ceremonies there to appertinent. They had two kyndes of letters, one, whiche ware knowen onely to

their prieſtes for matters of Religion, whiche they called miſticall, and another for the vſe of the people hidden frō none. Yeat ware not their Letters factioned to ſoyne together in ſillables like ours, but, Ziphres, and ſhapes of men and of beaſtes, of heades, and of armes, and artificers tooles, whiche ſignified in ſondrie wiſe echone accordyng to his propertie. As by the picture of an hauke ſwiftenes and ſpiede, by the ſhape of a crocodile diſpleaſure or miſfortune, by the figure of an eye, good watche or regarde, and ſo forthe of other. Emong their prieſtes, loke whome they ſawe ſtartle aboute as haulfe wood, him did they iudge of all other mooſte holy, and making him their king, they fall downe and worſhip him, as thoughe there ware in him a Godhead, or as thoughe at the leaſt he ware by goddes prouidence giuen them. This king for al that, muſt be gouerned by the lawe, and is bounde to all thinges after thordre of the contry. Ne his ſelfe maye neither puniſhe or guerdon any manne. But loke vpon whome he wyl haue execucion done, he ſendeth the miniſter appointed for the purpoſe, to the perſon

with

with a token of deathe: whiche when he hath shewed, the officier retourneth, and the persone what soeuer he be, incontinent forsoeth him self. So greatly ware they giuen to thee honour of their kynges, suche a feruencie had they towarde them, that if it fortuned the king through any mishap, to be maymed or hurte in any parte of his bodye, as many as ware towarde him, namely of householde, voluntarily woulde giue them selues the lyke hurt, thinckingit an vnfitting thing the kynge to lacke an eye or the vse of a legge, and his frindes neither to halt, ne yet to lacke parte of their sight. Thei say it is the manier also, that when the king dieth, his friendes should wilfully dispatche theim selues and die with hym, for this compte they glorious and a testimony of very frendship. The moste part of them, for that they lye so vnder the Sonne, go naked: couering their priuities with shiepes tayles. But a feawe of them are clad with the rawe felles of beastes. Some make them briches of the heares of their heades vp to the waiste. They are comonly briders and graziers in commune together. Their shepe be of

very small body, and of a harde & roughe coate. Their dogges also are neuer a whitte bigger, but thei are fierce and hardie. They haue good store of gromel and barly, wherof they vse to make drincke. All other graine and fruictes thei lacke, excepte it be dates whiche also are verye skante. Some of them lyue with herbes and the tender rootes of cannes or Riedes. Other eate flesshe, milke, and chese. Meroe, was in time past the heade cittie of the kyngdome, whiche stondeth in an Ile of the same name fashioned like a shielde, stretching it selfe thre thousand furlong alongest by Nilus. Aboute that Island do the cattle masters dwelle, and are muche giuen to hunting, and those that be occupied with tilthe of the groūde haue also mines of gold. Herodotus writeth that thethiopians named Macrobij, do more esteme latton then thei do golde whiche thei put to nothyng that thei cōpt of any price. In so muche that the Ambassadours of Cambises, when thei came thether, found the prisoners in the gaole fettred and tied with Chaines of golde. Some of theim sowe a kinde of graine called Sesamus, and other the delicate

Lothon.

Lothō. Thei haue greate plenty of Hebe-
num, a woode muche like Guaiacum, and
of Siliqualtrum. Thei hunte Elephantes
and kyll them to eate. There be Lions,
Rhinocerotes, Basiliskes, Pardales,
and Dragones, whiche I said enwrappe
the elephauntes, and sucke them to death,
for their bloude. There be found the pre-
cious stones called the Jacinthe, and the
Psasne. There is also cinamome gathe-
red. Thei occupie bowes of woode seaso-
ned in the fire, of foure cubites lōg. Wo-
men be also trayned to the warres, and
haue for the moste parte a ring of latton
hanging throughe their lippe. Certeine
of theim worshippe the Sonne at his vp-
rising, and curse him moste bitterly at his
doune gate. Diuers of thē throwe their
dead into Riuers, other cofer them vp
in earthen cofres, some enclose them in
glasse, and kepe them in their houses a
peare, and in the meane season worship
them deuoutly, and offre vnto them the
firste of all their encreace. In the naming
of a newe king, they giue ther voice chie-
fly to him that is moste goodly of stature,
moste conning in breeding of cattle, and
of strengthe and substaunce passing the

reaſt. The lawe hath bene, that the prieſtes of Memphis ſhoulde haue the authoritie to ſende the Kinge the token of deathe, & to ſet vp another in the place of the deade, whome they thoughte good. They haue an opinion that ther are two Goddes, one immortall, by whome all thinges haue their beginning, and continuaunce vnder his gouernement, and another mortall, and he is vncerteine. Their king, and him that beſt deſerueth of the city next vnto him, they honour as Goddes. This was the ſtate of Ethiope from the beginning, and many yeares ſence.

BVT at this daye as myne Authour Sabellicus ſaieth ý he learned of thoſe that are enhabitantes in ý contrey: The king of Ethiope (whome we commonly calle Pretoianes or Presbiter Jhon) is a man of ſuche power, that he is reported to haue vnder him thre ſcore and two other kinges. If the heade Byſſhoppes of the Realme deſire to do, or to haue aught done, al is referred vnto him. Of him be giuen al benefices, and ſpiritual promocions, which prerogatiue the Pope hath giuen, to the maieſtie of kinges. Yet is

he

he him selfe no prieſt, ne hath any maner of ordres. There is of Archebiſshoppes (that is to say of ſuperiour and head biſshoppes) a great nombre, whiche haue euery one vndre them at the leaſt twenty other. The Princes, Dukes, Earles, and head Biſshoppes, and ſuche other of like dignitie, when they come abrode, haue a croſſe, & a baſine of golde filled ful of earthe caried before them: that thone maye put them in remembraunce that earth into earth muſt again be reſolued, and ỹ other renewe the memory of Chriſtes ſuffering. Their prieſtes to haue yſſue, mary one wyfe, but ſhe ones beyng dead, it is vnlawfull to mary another. The temples & churches ther, are muche larger, much richer, and more gorgeous then ours, for the moſte part boulted frō the floore to the toppe. They haue many ordres of deuout men, moche like to our ordres of Religious: as the ordre of S, Anthony, Dominique, Calaguritant, Auguſtines, and Machareanes, whiche are bound to no colour but weare ſome ſuche one as Tharchebyſſhoppe ſhall allowe. Pert vnto the ſupreame and ſouereigne GOD, and Mary the virgin his

mother, they haue moste in honour Thomas surnamed Didimus. This King, of all other the worthiest, whome they call Gias (a name giuen him of his mightinesse and power) is of the bloud of Dauid, continued from one generation to another (as they are perswaded) by so many yeres of succession. And he is not as the moste of the Ethiopians are, blacke, but white. Garama the chiefe citie, and as we terme it the chãbre of the king, stondeth not by building of masonrie, & carpentrie as ours, but strieted with tentes and pauilions placed in good ordre, of velnet and saten, embrauded with silkes and purples of many diuers sortes. By an auncient ordre of the realme, the king liueth euer in presence and sighte of his people, and neuer soiourneth within the walles aboue two daies. Either for that they iudge it an vncomely thing, and a token of delicate slouthfulnes, or elles for that some lawe doth forbid it. His army in the warres is ten hundred thousande men, fiue hundred Elephantes, and horses, and Cameles, a wonderfull nomber, and this is but a meane preparation. Ther are throughout the whole nacion certeine

certeine houses and stockes, that are pẽ-
tionaries at armes, whose issue is as it
ware branded with the marcke of the
crosse, ỹ skinne beyng pretely slitte. They
vse in the warres, Bowe, Bique, Ha-
bregeon, and helmette. Their highest di-
gnitie is priesthode, ỹ next, thordre of the
Sages, whiche they cal Bassamates, and
Tãquates. They attribute mothe also to
the giltelesse and vprighte dealing man,
whiche vertue they estieme as the firste
stater toclimbe to ỹ dignitie of the sages.
The nobilitie hath the thirde place of di-
gnitie, and the pẽtionaries aforesaid, the
fourthe. Whẽ the iudges haue giuen sen-
tence of life, or of deathe, the sentence is
brought to the headborough of the Citie
(whom we call the Mayour) and they
Licomegia: he supplieth the place of the
King. Lawes written they occupy none,
but iudge accordyng to reason and cõsci-
ence. If any man be conuict of adulterie
he forfeicteth the fourtieth parte of his
goodes, but thadultaresse is punished at
home, accordyng to the discretion of the
partie offended. The men giue dowrie to
those whom they marry withal, but not to
those ỹ they purchase besides. Their wo-

mens

mens attire is of Golde, (whereof that countrey hathe plentie) of pearle, and of Sarsenette. Bothe men and women are apparelled in long garmentes downe to the foote, slieued, and close rounde about of al maner of colours, sauig only blacke for that in that contry is proper for mourning. They bewaile their dead .xl. daies space. In banquettes of honour, in the place of our fruicte (which the latine calleth the seconde boorde) they serue in rawe flesshe very finely minced and spiced, wherupō the gestes fiede very licouricely. They haue no maner of wollen webbe, but are eyther cladde in sarsenettes, or in linnen. One maner of speache serueth not throughout the whole contry, but sondry & diuerse, aswel in phrase as in namig of thinges. Thei haue twise in the yere harueft, and twise in the yere somer. These Ethiopians or Indianes excepted, al the reste of the people of Libia Westward, are worshippers of Mahomet, and liue aftre the same sorte in maner, that ỳ Barbariens do in Egipte at this present, and are called Maures, or Moores, as I thincke of their outleapes and wide rowming. For that people

was

was no lesse noysome to Lybie in those cursed tymes (when so greate mutacion of thinges happened, when peoples ware so chaunged, suche alteration of seruice, and religion broughte in, and so many newe names giuen vnto contries) then the Sarasens ware.

¶ The. v. Chapiter.

¶ Of Aegipte, and the auncient maners of that people.

AEgipte is a Countrie liyng in Affrike, or as some hold opiniõ, borderyng ther vpõ, so named of Aegiptus, Danaus brother, where afore it was called Aeria. This Aegipte (as Plinie recordeth in his fiueth boke) toucheth on the East, vppon the redde Sea, and the land of Palestine. On the West fronteth vpon Cirene, and the residue of Afrike. On the South it stretcheth to Aethiope: And on the Northe is ended with the sea, to whom it giueth name.

The notable Cities of that Countrie, ware

ware in tyme past, Thebes, Abydos, Alexandre, Babilon, and Memphis, at this daie called Damiate, alias Thairus or Alkair, and the seate of the Soldá, a citie of notable largenesse. In Aegipt as Plato affirmeth, it was neuer sene rain. But Nilus supplieng that defaulte, yerely aboute saincte Barnabies tide, with his ouerflowynges maketh the soile fertile. It is nombred of the moste parte of writers, emong the Ilandes: For that Nilus so parteth hymself aboute it, that he facioneth it triangle wise.

The Aegiptians firste of all other, deuised the names of the twelue Goddes, builte vp Altares, and Images, erected Chappelles, and Temples, and graued in stone the similitude of many sondrie beastes. All whiche their doynges, doe manifestly make, that thei came of the Aethiopes, who (as Diodore the Sicilian saieth) ware the firste inuentours of all these. Their women in old tyme, had all the trade of occupiyng, and brokage abrode, and reuelled at the Tauerne, and kepte luskie chiere: And the men satte at home spinnyng, and woorkyng of Lace, and suche other thynges as women are wonte

wonte. The men bare their burdeins on the heade, the women on the shulder. In the ealemente of wine, the men rowked doune, the women stoode upright. The ealemente of ordure thei bled at home, but commonly feasted abrode in the stretes. No woman tooke ordres, either of God, or Goddesse. Their maner of ordres, is not to make seuerally for euery Goddesse and God, a seuerall priest, but al at a shuffe, in generall for all. Emong the whiche, one is an heade, whose sonne enheriteth his roume by succession. The men children, euen of a custome of that people, did with good wil kepe their fathers and mothers, but the women children (yf they refused it) ware compelled. The mosse part of men in solempne burialles, shaue their heades and let theyr beardes growe, but The gipcians shaued their beardes and let their heades grow. They wrought their doughe with their fiete, and their claye with their handes. As the Greciens do beleue, this people, and their offspring, are they that bled circumcision. Thei ordre their writyng frō their right hande towarde their left, contrary to vs. It was the maner emonge

them

them, that the menne ſhould weare two garmentes at ones, the women but one. As the Aethiopes had, ſo learned they of them, two maner of lettres: the one ſeuerall to the prieſtes thother vſed in commune. Their prieſtes, euery thirde daye ſhaued their bodies, that there might be none occaſiō of filthineſſe whē they ſhold miniſtre, or ſacrifie. Thei did weare garmentes of linnen, euer cleane waſſhed, and white: and ſhoes of a certeine kinde of ruſſhes, named Papyrus, whiche after became ſtuffe, to geue name to our paper They neither ſette beane their ſelues, ne eate them where ſoeuer they grewe: no the prieſt may not loke vpon a beane, for that it is iudged an vncleane puls They are waſſhed euery daye in colde water thrife, and euery nighte twiſe. The heades of their ſacrifices (for that they vſed to curſe them with many terrible woordes) did they not eate, but either the prieſtes ſolde them to ſuch ſtrangiers as had trade emonge them, or if there ware no ſuche ready in time, they threwe them in to Nilus.

All the Egiptians offer in ſacrifice, neither cowe, ne cowe calfe, becauſe they are halowed

hallowed to Isis their goddesse, but bubles, and bulle calues, or oxen, and steeres. For their meate they vse, mothe a kynde of pancake made of rye meale. For lacke of grapes they vse wyne made of Barly. They liue also with fysshe, either dried in the Sonne and so eaten rawe, or elles kept in pikle. They fiede also vpō birdes, and foules, firste salted, and then eaten rawe. Quaile, and mallard, are not but for the richer sorte. At all solempne suppers, when a nomber is gathered, and the tables withdrawen, some one of the company carieth aboute in an open case, the image of death, carued out of wodde, or drawē with the pencille as niere to the liue as is possible, of a cubite, or two cubites long at the moste. Who shewyng it aboute to euery of the gestes, saieth, loke here: drinke, and be mery, for after thy death, suche shalt thou be. The ponger yf they miete their auncient, or better, vpon the waye, giue them place, going somewhat aside: or yf the auncient fortune to come in place where they are sitting, they arise out of their seate. wherin they agree with the Lacedemonies. Whē thei miete in the waye, they do reuerence to eche o-

ther, bowing their bodies, and letting fal their handes on their knees. They weare longe garmentes of lynnen, hemmed about the skirtes beneth, whiche they calle Caſſiras: ouer the which they throwe on another white garment also. Wollen apparelle thei neither weare to the churche, ne bewry anywhan in.

Nowe forasmoche as they afore time that euer excelled in anye kinde of learning, or durſte take vppon them to preſcribe lawe, and rule of life vnto other, as Orpheus, Homere, Muſeus, Melampode, Dedalus, Licurgus, Solon, Plato, Pithagoras, Samolxis, Eudoxus, Democritus, Inopides, and Moſes the Hebrue, with manye other, whoſe names the Egiptians glorie to be cronicled with theim: trauelled firſt to the Egiptians, to learne emōgeſt them bothe wiſedome, and politique order (wherein at thoſe daies they paſſed all other) me thinketh it pleaſaunte and neceſſarie alſo, to ſtande somewhat vpon their maners, ceremonies and Lawes, that it may be knowen what they, & condry moe haue borowed of thē, and tranſlated vnto other. For (as Philip Beroalde writeth in his commentary vpon Apuleius

puleius booke, entituled the Golde Asse) the moste parte of the deuices that we vse in our Christian religion, ware borowed out of the maner of Thegiptians. As surpluis and rochet, and suche linnen garmentes: shauen crownes, tourninges at the altare, our masse solempnities, our organes, our knielinges, crouchinges, prayers, and other of that kinde. The kinges of Egipte (saieth Diodore the Sicilian in his seconde booke) liued not at rouers as other kinges doe, as thonghe me lusteth ware lawe, but bothe in their monie collections, and daily fare and apparell, folowed the bridle of the lawe. They had neither slaue that was homeborne, ne slaue that was forein bought, appointed to attende or awaite vpon them. But the sonnes of those that ware priestes of honour, bothe aboue thage of twenty yeres, & also singulerly learned. That the king hauing these attendant for the body both by daie and by night, restrained by the reuerence of the company about hym might commit nothing that was vicious, or dishonourable. For men of power are seldome euil, where they lacke ministres for their vnlawfull lustes. There ware

appointed houres, bothe of the daie and the night, in the whiche the kinge mighte lawfully doe, what the Lawe did permit. In the morning, assone as he was ready, it behoued him to peruse al lettres, supplications, and billes: that knowing what was to be done, he might giue aunswer in tyme: that all thinges might rightlie, and orderly be done. These being dispatched, whē he had washed his bodie emōg the Peeres of ỹ Realme, he put on some robe of estate, and Sacrified to the goddes. The maner was, that the Primate, or head of the spiritualty (the beastes appointed for the sacrifices being brought harde to the altare, and the Kyng standing by) should with a loude voice, in the hearing of the people, wysshe to the king (that bare him selfe iustely towarde his subiectes) prosperous healthe, and good fortune in all. And should further particulerly recite the vertues of the king, his deuoutnes and reuerence towarde God, and clemency towarde men. Commende him as chaste, iuste, and vpright: of noble and great courage, sothfaste, liberal, and one that well brideled al his desires. Punishing thoffendour vnder his deserues,

and

and rewarding the well doer aboue his merites. Making a processe of these, and such other like: in the ende with the rehersalle of the contrary vices, he cursed the wicked & euil. Then absoluing the King of his offences, he laied all the faulte vpon the ministres, and attendaunces, ỳ should at any time moue the king to any thing vnright, or vnlawfull. These thinges beinge done, he preached vnto the King the blessednes of the life, led accordyng to the pleasure of the goddes, and exhorted him therunto: as also to frame his maners & doinges vnto vertue, & not to giue eare to that, that leude mē should counsaile him, but to followe those thynges that led vnto honour and vertue. In thende, whan the King had sacrificed a bulle, the priest declared certain preceptes and examples of excellente, & moste worthy men: written in their holy scripture. To thende that the Kynge admonished by the example of theim, might order his gouernaunce iustlye, and godly, and not geue hym selfe to couetous cloinyng, and hourdyng of tresure. He neither satte to iudge, ne toke his vacacion, ne walked abrode, ne washed at home, ne laye with his Quene, ne fi-

nally did any maner of thing, but vpō the prescripte of the lawe.

Their fare was but simple, nothing but beale, and goose, and their wine by measure appointed. So that thone should neither ouerlade the bealy, ne the other the heade. To conclude, their whole life so bounde vpon temperaunce, that it might be thoughte raither to haue bene prescribed them by a discrete Physicen to preserue helthe, then by a politique Lawyer. It semeth wonderfull that the Egiptians mighte not rule their owne priuate life, but by the Lawes. But it semeth more wonderfull that their King had no liberty of him selfe, either to sitte in iudgement, to make collections of money, or to punishe any man, vpon wilfulnes, stoute stomacke, angre, displeasure, or anye vniuste cause: But to be holden vnder lawe as a commune subiecte, and yet not to be agreued therwith, but to thincke them selues mooste blessed in obeyeng & folowyng the lawe, and other in folowing their lustes moost vnhappy. As being led by them into many daungiers, and damages.

For suche oftentimes, euen when they know them selues to do euil, either ouer-

come

come with malice, and hatred, or some other mischiefe of the minde, are not able to witholde theim selues from the euille. But they which by wisedome and discrecion, gouerne their liues, offende in fewe thinges. The kinges vsing suche an equitie, and vprightnes towarde their subdites, are so tendred againe of them, that not onely the priestes, but all the Egiptians in generall, haue more care for the health and the welfare of the King, then for their wiues, their childrens, or any other princes.

He that to his death continueth in this goodnesse, him being dead, do they in general lamente. They teare their clothes, they shut vp ye churche dores, they haunte no place of wonte cõmune cõcourse, they omytte all solempne holy daies: and girding them selues vnder the pappes with brode Ribbond of Sarsenet, two or thre hundred on a company, men and women together, renewe euery daye twise, thre skore & .xii. daies together, the buriall bewailing, casting dirte on their heades, and singing in rithme the vertue of the Kinge. They absteine from al flesshe of beastes, all meates ye touche fire, all wine

and all preparation of seruice at the table. They bathe not, thei smel of no swetes, they goe to no beddes, they pleasure not in women: but as folkes that had buried their beste beloued childe, all that continuaunce of time they lamente. During these seuenty and two daies (hauyng prepared all thinges necessarie for the funerall pompe: the lacke daye of all, the bodie beyng enbaulmed and cofred, is sette before the entrie of the Toombe. There, after the custome, one redeth an abridgemente of all the thinges done by the king in his life. And if there be any man disposed to accuse the deade, libertie is giuen him. The prestes are present, & euer giue praise to his well doinges, as they be recited. Ther stondeth also rounde about the Toombe a multitude of the communes, which with their voices allowe asmuche as is trew, and crie out vpon that, that is false, with vehemēt gainsayenges. Wher by it hath happened, that sondry kynges by the repugnynges of the people haue lien vntoombed: and haue lacked the honoure of bewrialle, that the good are wonte to haue. That feare, hath driuen the kynges of Aegipte, to liue iustly, and

vprightly.

vprightly, lest the people after their deathes, might shewe them suche dishonour, and beare them perpetuall hatred. This was the maner specially of the auncient kynges there.

The whole realme of Egipte was diuided into Shieres: and to euery Shiere was appointed a Presidente, whiche had the gouernaunce of the whole Shiere. The reuenewes of the realme ware diuided into iii. partes: wherof the companie of the priestes had the first parte, whiche ware in greate estimacion emong them, bothe for the administracion of Goddes Seruice, and also for the good learnyng, wherin thei brought vp many. And this porcion was giuen theim, partely for the administracion of the Sacrifices, & partely for the vse and commoditie of their priuate life. For thei neither thincke it mete, that any parte of the honour of the Goddes should bee omitted, or that thei, whiche are Ministres of the commune counsaill and profite, should be destitute of necessary commodities of the life. For these menne are alwaie in matters of weighte, called vpon by the nobles, for their wisedome and counsaille: And to

shewe

shewe (as thei can by their cõnyng in the Planettes, and Starres, and by the maner of their Sacrifices) the happe of thinges to come. Thei also declare vnto thẽ, the storyes of men of olde tyme, regested in their holy Scripture, to the ende that accordyng to thẽ the kynges maie learne what shall profighte, or disprofighte. For the maner is not emong them, as it is emong the Grecians, that one manne, or one woman, should attende vpon the sacrifices and Ceremonies alone: but thei are many at ones aboute the honour of their Goddes, and teache thesame ordre to their children. This sorte of menne is priuileged, and exempte from all maner of charges, and hath next vnto the kyng, the second place of dignitie and honour.

The second portion cometh to the king to maintein his owne state, and the charges of the warres: and to shewe liberalitie to men of prowesse according to their worthinesse. So that the Communes are neither burdoned with taxes nor tributes.

The thirde parte do the penetionaries of the warres receiue, and suche other as vpõ occasions are mouthered to the warres,

res: that vpon the regard of the ſtipende, thei maie haue the better good wille and courage, to hasarde their bodies in battaile. Their communaltie is deuided into thre ſortes of people. Husbande men, Brieders of cattle, and men of occupatiō The Husbandmen buyeng for a litle money a piece of grounde of the Princes, the king, or the warriour: al daies of their life, euen from their childhode, continually applie that care. Whereby it cometh to passe, that bothe for the ſkoolyng that thei haue therin at their fathers handes, and the continuall practiſyng fro their youthe, that thei passe all other in Husbandrie.

The Brieders, after like maner, learnyng the trade of their fathers, occupie their whole life therabout. We ſee also that all maner of Sciences haue bene muche bettred, yea, brought to the toppe of perfection, emong the Egiptians. For the craftes men there, not medlyng with any commune matiers that mighte hinder theim, emploie theim ſelues onely to ſuche ſciences as the lawe doeth permit them, or their father hath taught thē. So that thei neither diſdaine to be taughte,

nor

nor the hatred of eche other, ne anything elles withdraweth them frō their crafte.

Their Judgementes and Sentences of lawe, are not giuen there at aduēture, but vpon reason: for thei surely thought that all thinges well done, muste nedes be profitable to mannes life. To punishe the offendours, and to helpe the oppressed, thoughte thei the best waie to auoide mischiefes. But to buye of the punishemente for money or fauour, that thought thei to be the very confusion of the commune welfare. Wherefore thei chase out of the chiefe cities (as Heliopole, Memphis, and Thebes) the worthiest men, to be as Lordes chief Justice, or Presidentes of Judgemētes, so that their Justice benche did seeme to giue place, neither to the Areopagites of the Athenienses, ne yet to the Senate of the Lacedemonians that many a daie after theim ware instituted. After what tyme these chief Justices ware assembled (thirtie in nōbre) thei chase out one that was Chauncellour of the whole: and when he failed, the citie appointed another in his place. All these had their liuynges of the kyng: but the Chauncellour more honorably then

the

the reſt. He bare alwaie about his necke a tablette, hangyng on a chaine of golde, and ſette full of ſundrie pretious ſtones, whiche thei called Veritie and Truthe. The courte beyng ſet and begunne, and the tablet of Truthe by the Chauncellour laied furthe, & theight bookes of their lawes (for ſo many had thei) brought furth into the middes emong them: it was the maner for the plaintife to putte into writyng the whole circumſtance of his caſe, and the maner of the wrong doone vnto him, or, how muche he eſtemed himſelf to be endamaged thereby. And a time was giuen to the defendant to writte anſwere again to euery poinct, and either to deny that he did it, or elles to alledge that he rightfully did it, or elles to abate the eſtimate of the damage or wrõg. Then had thei another date appointed, to ſaie finally for thẽ ſelues. At the whiche date whẽ the parties on bothe ſides ware herd, and the iudges had conferred their opinions, the Chaũcellour of the Iudges gaue ſentence by pointyng with the tablet of Veritie, toward the parte ẏ ſemed to be true. This was ẏ maner of their iudgemẽtes.

And forasmuche as we are fallen into mencione

mention of their iudgementes, it shall not be vnsyttyng with myne enterprise, to write also the auncient Lawes of the Egiptians, that it maie be knowen how muche they passe, bothe in ordre of thynges, and profite.

Fyrst to be periured was headyng: for they thought it a double offence. One in regarde of cõscience not kept toward god, and an other in gyuynge occasion to destroy credite among men, whiche is the chiefest bonde of their felowshyp. If any wayfaryng man shuld espy a man sette vppon with thieues, or otherwyse to be wronged, and dyd not to his power succour & ayde hym, he was gyltie of death. If he ware not able to succour and to reskewe hym, then was he bounde to vtter the thieues, and to prosecute the matter to enditement. And he that so dyd not, was punyshed with a certayne nombre of stripes, and was kept thre days without meate. He that shuld accuse any mã wrongfully, if he fortuned afterward to be broughte into iudgement, he suffered the punishement ordeyned for false accusers. All the Egyptians ware compelled to bryngе euery man their names to

the

the chiefe Iustices, and the facultie or science wherby they liued. In the which behalfe if any man lyed, or lyued with vnlaufull meanes, he felle into penaltie of death. If any man willyngly had slaine any man free or bond, the lawes condemned hym to die, not regardynge the state of the man, but the malicious pourpose of the diede. Wherby they made men afrayd to doe mischief, and death beynge erecuted for the death of a bondman, the free myght goe in more sauftie. For the fathers that slewe their chyldren, there was no pnnyshement of death appoynted, but an iniunction that they shoulde stande thre daies and thre nyghtes togither at the graue of the deade, accompanied with a common warde of the people to see the thyng done. Neyther dyd it sieme them iuste, that he that gaue life to the childe, should lose his life for the childes death, but rather be put to continual sorowe, and to be pyned with the repentance of the diede, that other myght therby be withdrawen from the like wyckednes. But for the chyld that kylled either father or mother, they deuised this kynd of synguler torment. They thruste hym

through

through with riedes sharpned for the nones, in euery ioynt all ouer his body, and caused hym quicke to be throwen vpon a heape of Thornes, and so to bee burned. Judgyng that there could not be a greater wickednes emong men, then to take awaie the life, from one that had giuen life vnto hym. If any woman with child ware condempned to dye, thei abode the tyme of her deliueraunce notwithstandyng: for that thei iudged it farre from all equitie, that the gilteles should dye together with the giltie. Or that. ij. should be punished, where but one had offended. Who so had in battaille or warre, withdrawen hymself from his bande, forsaken his place in the arraie, or not obeied his capitaigne: was not condempned to dye, but suffred for his punishemente a notable reproche emōg the whole armie. As estiemed but a villaine, vntill with his forwardnes and wel doyng, he could weare into estimacion again, & at length be restored to his former estate. And that lawe so grewe into mennes stomacques that thei thought suche kind of reproche, of all punishementes the woorste, & more greuous then death. Who so had disclo-

sed

led any secrete to the ennemie, the Lawe commaũded his tongue to be cutte out of his heade. And who so clipped the coigne or countrefacted it, or chaunged the shape or diminished the weighte: or in lettres and writinges, shoulde adde any thing, by entrelinyng, or otherwise: or should gu:lde out any thyng, or bryng a forged euidence, Obligacion or Bille, bothe his handes ware cutte of. That suche parte of the bodie as had offended, mighte for euer beare the punishemente therof: and the residue takyng warnyng by his ensample, might shonne the like.

There ware also sharpe punishementes constitute, in offences concernyng women. For he that had deflowred a free woman, had his membres cutte of, because in one offence, he had cõmitted thre no smalle wickednesses. That is to saie, wrong, made the woman an whore, and brought in a doubte the lawfulnes of her issue. But thei that ware taken in adulterie, bothe partes byeng agreed, the mã was whipped with a thousande stripes by tale: and the woman had her nose cut of, wherwith beside ỹ shame she had, the whole beautie of her face was disgraced,

and disfigured.

The Lawes that apperteigned to the trade and occupieng of men, one with another: ware made (as thei saie) by one Bocchorides. It is commaunded in them, that if money haue bene lent any manne without writyng, vppon credite of his woorde: if the borower deny it, he should be put to his othe, to the whiche the creditour muste stande. For thei so muche estiemed an othe, that thei thoughte no man so wicked, as wilfully to abuse it. And again, because he that was noted to sweare very ofte, lost vtterly his credite, and name: many menne affirme, that for the regard of their honestie, it happened very seldome, that any man came to his othe. Their Lawe maker also, iudgyng that vertue was the engēdrer of credite, thoughte it good by good ordres to accustome men to good liuyng and honestie, vpon feare to stieme vnworthie of all reputatiō. He thought it also to be against conscience, that he that without an othe had borowed, should not nowe for his own, bebeleued with an othe. The forfet for non paiment of the lone, mought not bee aboue the double of the somme that

was

was borowed. And paiement was made onely of the gooddes of the borower, the body was not arrestable. For the Lawemaker thought it conueniente, that onely the gooddes should bee subdite to the debte, and the bodies (whose seruice was required bothe in peace and in warre) subiecte to the citie. It was not thoughte to bee Justice, that the manne of warre, whiche hasardeth his bodie for the sauftie of his countrie, should for an interest of lone, bee throwen into prisone. The whiche lawe, Solon seemeth to haue trãslated to the Athenienses, vnder the name of the lawe, Sisarea decreyng that the body of no citezein, should for any maner of interest be empzisoned.

The Egiptians also for thieues, had this lawe alone, and no people els. The lawe commaunded that as many as would steale, should entre their names with the chief Bzieste: and what so euer was stolen, incontinente to tary the same vnto hym. Likewise, he that was robbed was bounde to entre with the saied Chiefe Bzieft, the daie, time and houre, when he was robbed. By this meanes the theste being easely founde out, he that was rob-

bed, losse the fourthe parte and receiued the residoue, the whiche fourthe was giuen to the thiefe. For the Lawe maker (seing it was impossible vtterly to be without thieues) thought it mothe bettre by this meanes that men bare the losse of a piece then to be spoiled of the whole.

The ordre of Mariage emong the Egiptians is not vniforme, for the priest might mary but one onely wife. All other haue as many as they wille, acording to their substaunce. Ther is no child emong them, though it be borne of a bought woman slaue, that is compted illegitimate. For they onely compte the father to be the authour of his kynde, and the mother onely but to geue place and nourishemēt to the childe. When their childrē be borne they bring them vp with so lytle coste, as a man would scantly beleue. They fiede them with the rootes of mererusshes, and other rootes, rosted in the embries, and with marshe Caubois, and colewortes which partly they seathe, and partly they rosse, and parte giue them rawe. They go for the mosse parte without hosen or shoes, all naked, the contry is so temperate. All the costes that the Parentes be-

stowe

lowe on their childzen til they be of age to shift foz themselues, surmounteth not the somme of a noble.

The pziestes bzing vp the childzē, both in the doctrine of their holye scriptures, and also in the other kindes of learning necessary foz the commune life, and chiefly in Geometry and Arithmetique. As foz the roughe exercises of wzastelyng, ronning, daunsing, playeng at weapons, thzowyng ỹ barre oz suche like, thei train not their youth in, supposyng that the daily exercise of suche, shoulde be to roughe, and daungerous foz them, and that they should be an empeiryng of stregth. Musique they doe not onely compte vnpzofitable, but also hurteful: as making mens courages altogether womanlyke. When they are sicke, they heale them selues, eyther with fastyng oz vomiting: & that eyther euery eche other daye, oz euery third daye, oz fourthe. Foz they are of opinion that all diseases growe of superfluite of meate, and that kinde of cure therfoze to be beste, that riddeth the grounde of the grieke. Men goyng to the warres, oz trauellyng the countrie, are healed of free cost. Foz the Physicens, & Chirurgiens,

haue a stipende allowed them of ordenary at the charge of the communes.

In curing, they are bounde to folowe the preceptes of the auncient and allowed writers, regested in their holy scripture. If a man folowing the prescripte of the scriptures can not so heale ỹ sicke, he is not blamed for that: But yf he fortune to heale him by any other meanes then is in the scripture appointed, he dieth for it. For the lawe giuer thoughte that it was harde to finde a bettre waye of curing, then that ỹ which of suche antiquitie was by longe practise founde oute and allowed, and deliuered vnto them by suche a continuaunce. The Egiptians do worship aboue measure certeine beastes, not onely whilest they be on liue, but also when they are dead. As the Cattle, the Ichneumon the dogge, the hauke, the woulfe, the Cocodrille, and many other like. They are not onely not ashamed to profesle the worship of these openly, but setting them selues out in the honouring of them to the vttermoste: they compte it asmuch praise and glory to them selues, as yf they bestowed the like on the Godes. And they go about on processiõ with the

the proper Images of them, from citie, to citie, and from place, to place: holding them vp and shewing them a farre of vnto other, which fall on their knees, and euery one worship them. When any one of them dieth, they couer it with Sarcenet, and houling, and crieng, and beating of their breastes they all to bestrawe the carkesse with salte. And after they haue enbalmed it with the licour of the Cedre and other fragraunt oyntmentes, and oyles, to preserue it the longer: thei bewrye it in holy sepulture. If a man haue slayne any of these beastes willingly: he is condempned to death. But yf he haue slaine a catte or a snyte, willingly or vnwillingly: the people ronneth vpon him vppon heapes, and without all order of Justice or lawe, in moste miserable wise torment him to death. Vpon feare of the which daungier who soeuer espieth one of those lyeng dead: standing a farre, he howleth and crieth professing that he is not giltie of ỹ death. These beastes with great attendannce and chardge are kept vp aboute the cloistres of the Temple, by men of no meane reputation: whiche fiede them with floure and otemeale,

and diuers deinties, sopped and steped in milke. And they set euery daie before them goose, bothe sodde and rosted. And before those that delight al in raw meate they sette birdes and rawe foules. Finally as I said they kepe them all with great diligence and coste. They lament their death almoche as the death of their owne children, & bury them more sumptuously then their substance doth stretch. In so moche that Ptolomeus Lagus reigning in Egipt, when there chaunced a cowe to die in Memphis, for very age: he that had taken charge of the kepyng of her, bestowed vpon the buriall of her (beside a greate some of mony that was giuen him for the keping) fiftie talentes of siluer, that he borowed of Ptolome. Peraduenture these thynges will seme vnto some men to wonderful: but he wil wonder almoche yf he consider what communely is done emonge euery of the Egiptians in the funeralle of their deade.

When any man is departed his lyfe, all his niere frendes and kindesfolke, throwing dirte vpō their heades, go wieping and wailing rounde about the citie vntle the Corps be buried. And in the meane

meane season they neyther bathe, ne drincke wine, or eate any meate, but that that is most base & vile, ne weare any apparell that is gorgeous or faire. They haue three sortes of Sepulchres, Sumptuous, meane, and basse. In the firste sorte they bestowe a talente of siluer. Aboute the seconde, twenty Markes, and aboute the thirde litle or nothing. There be certaine Pheretrers, whose facultie it is to sette forthe burialles, whiche learne it of their fathers and teache it their childrē. These when a funeral happeneth, make vnto him that is doer for the deade, an estimate of the exequies in writing, whiche the doer may at his pleasure enlarge or make lesse. When thei are ones fallen at appoynete, the bodye is deliuered to the Pheretrer to bee enterred according to the rate that they agreed vpon. Then the bodie beyng laied foorthe, commeth the Pheretrers chiefe cutter, and he appointeth his vndercutter a place on the side haulfe of the paunche, wher to make incision, and how large. Then he with a sharpe stone (whiche of the countrey fro whence it cōmeth, they call Æthiopicus) openeth the left side as farre as the lawe

permitteth. And streight with all spede ronneth his waye frō the company stan-ding by, which curse him and reuile him and throwe many stones after him. For they thincke there yet remaineth a cer-teine hatred due vnto him that woūdeth the body of their frinde. Those that are the sealoners and embalmers of the bo-dy (whome they calle poulderers) they haue in greate honour and estimacion, for that they haue familiaritie with the priestes, and entre the temples together with them. The bodye nowe commen to their handes, one emong all (the reste standing by) vnlaceth the entrailes, and draweth them out at the forsaid incisi-on, all sauing the kidneis, and the harte. These entrailes are taken by another at his hande, and washed in wine of the country Phenicea, wherin are enfused many soote odours and drugges. Then enoincte they the whole bodye ouer, firste with Cedre, and then with other oyncte-mētes. xxx. daies & aboue. Then do thei teare it ouer with Mirrhe, Cinamome and suche other thinges as wil not onely preserue it to cōtinuaunce, but also make it soote smelling. The Corps thus being

trimmed

trimmed, is deliuered to ỹ kindesfolke of ỹ deade, euery parte of it kepte so whole (not an heare of his browes or eye lidde being hurte) ỹ it raither lieth like one being in sliepe then like a dead corpse. Before ỹ body be enterred, ỹ kindesfolke of the deade signeñe to the iudges, and the friendes of this passed, ỹ day of ỹ burial. Whiche (according to the maner then vsed) thei terme the deades passaige ouer the mere. The maner wherof is this.

The iudges, aboue. xl. in nomber, sittinge on the farther side of the mere, on a cõpassed benche wheling haulfe roũde and ỹ people standing about them: The body is put into a litle boate made for the nones, and drawen ouer to the iudges by a chorde. The body then standing before the iudges in the sight of the people, before it be cofred, if ther be any manne that haue aught to saye against the dead, he is permitted by the lawe. If any be proued to haue liued euyll, the iudges geue sentence that the bodye shall not be buried. And who so is founde vntruelye to haue accused, suffreth greate punyshemente therfore. When no manne wyll accuse, or he that accused is knowen

to

to haue slaunderously done it, the kinsfolke endyng their mournyng: tourne them selues now to the prayse of ỹ dead, nothing after the maner of the Grecians, for that the Egiptians thinke them selues all to be gentlemen alike. But beginnyng at his childehode, in the whiche thei reherse his bringing vp, nourtering and scholyng, thei passe to his mannes age, their commending his godlines, his iustice, his temperaunce, & the residewe of his vertues. And calling vpon the vnder earthe, goddes, they beseche them to place him emonge the godlye and good. To the which wordes allthe whole multitude crieth Amen: showtyng oute, and magnifieng the glorye of the deade, as thoughe they shoulde be with the vnder earth goddes, among ỹ blessed for euer. This done euery man burieth his dead, some in Sepulchres made for the purpose, and other that haue no suche preparation, in their strongest wall at home in their house, setting vp ỹ cofre ther tabernacle wyse. But they that for some offence, or debte of entereſt, or suche like, are denied their bewrall, are sette vp at home without any cofre, vntle their successours

cessours growyng to abilitie canne dis-
chardge their debtes and offēces, and ho-
nourably bewrie them.

There is a maner emong them, some-
tyme to borowe money vpon their parē-
tes corpses, deliueryng the bodies to the
creditours in pledge. And who so rede-
meth theim not, ronneth into vtter infa-
mie, and is at his death, denied his bew-
riall. A manne (not altogether causeles)
mighte merueile, that thei could not be-
contente to constitute lawes for the fra-
myng of the maners of those that are on-
liue, but also put ordre for the exequies,
and Hearses of the deade. But the cause
why thei bent them selues so muche her-
vnto, was for that thei thought ther was
no bettre waie possible, to driue men to
honestie of life. The Grekes, which haue
set furthe so many thynges in fained ta-
les, and fables of Poetes (farre aboue
credite) concernyng the rewarde of the
good, and punishment of the euill: could
not with all their deuices, drawe men to
vertue, and withdrawe them from vices.
But rather cōtrariwise, haue with them
that be leudely disposed: broughte all to-
gether in contempte and derision. But
amonge

emong the Egiptians, the punisshemente due vnto the wicked and lewde, and the prayse of the godlie and good, not heard by tales of a tubbe, but iene daiely at the eye: putteth both partes in remẽbraunce what behoueth in this life, & what fame and opinion thei shall leaue of them selues, to their posteritie. And herbppon it riseth, that euery man gladly emong thẽ, ensueth good ordre of life. And to make an ende of Thegiptiãs, me seemeth those Lawes are of very righte to be compted the beste, whiche regarde not so muche to make the people riche, as to aduaunce theim to honestie and wisedome, where riches of necessitie must folowe.

¶ The. vi. Chapitre.

¶ Of the Poeni, and thother peoples of Aphrique.

Of the Penois there are many and sondrie nacions. Adrimachidæ lieng toward Egipte, are like of maners to Thegiptiãs, but their apparell is like to the other Penois. Their wiues

wiues haue vpon ethe legge, a houpe of Latton. Thei delight in long heare, and looke what lyce it fortuneth any of them to take aboute them: thei bite theim, and throwe theim awaie, the whiche propertie, thei onely of all the Poent haue. As also to present their maidens that are vpon mariage, to the kyng, whiche choosyng emong them the maiden that liketh hym beste, sieketh in her lappe, that after, can neuer bee founde. The Nasamones (a greate and a terrible nation, spoilers of suche Shippes as fortune to bee throwen vpon the Sandes in the streightes) towarde Sommer, leauyng their cattle vpon the Sea coaste, goe doune into the plaine countrie to gather Dates, whiche are there very faire, and in greate plentie. Thei gather the boughes with the fruicte, not yet perfectely ripe, and laie them a Sonnyng to ripe. Afterward thei striepe theim in Milke, and make soupinges and potages of theim. It is the maner emong theim, for euery man to haue many wiues: and the felowshyp of their wiues, that other vse in secrete: thei vse in open sighte, in maner after the facion

that

that the Massagetes vse. It is also the maner of the Nasamones, when any mā marieth his first wife, to sende her about to euery one of the ghestes, to offer hym her body. And as many as receiue her into armes, and shewe her the curtesie she comes for, must giue her some gifte, whiche she hath borne with her, home to her house. Their maner of takyng an othe, & forshewyng of thinges to come, is thus.

They sweare by the menne that ware (by reporte) the best and moste tuskemen emong thē, layeng their handes on their Graues, or Tumbes. But for the fore knowledge of thynges, thei come to the Graues of their kyndreade, and there when thei haue prayed their sinte, laye them doune vpon them to slepe: and loke what thei dreame, that doe thei folowe. Where in cōfirmyng of our promise, we vse to strike hādes (as we calle it) thei vse to drincke one to another: or elles if thei lacke liquour, to take duste fro the earth, and one to licke parte of that to another. The Garamantes shonne the felowship and the sighte of all other peoples: and neither vse any kinde of weapon, or armour, ne yet dare defende them selues a-

gainst

gainst other that vsed them. They dwell somwhat aboue the Salamonies, more vp londe. Aboute the sea coaste towarde the weste, ther bordereth vpon them the Maces: whiche shaue their heades in the crowne, and clyppe them rounde by the sides. The Gnidanes (nexte neighbours to the Maces) when they giue battayle to the offruthes, their byeding vnder the grounde, are armed with rawe felles of beastes. Their women ware pretty weal tes of leather, euery one a greate manye whiche (as it is sayde) they begge of suche menne as haue lien with them. So that the moe she hath, the more she is esteemed, as a deinty derling beloued of many. The Mathlies dwelling aboute the mershe of Tritonides, vse to shaue their foreparte of their heade, and the Anses their hindre parte. The maydens of the Anses, at the yerely feastes of Minerua, in the honoure of the goddesse their country womã: deuiding them selues into two companies, vse to giue battaile, one parte to another with staues, and with stones: sayeng that thei obserue the maner of their country in the honour of her that we calle Minerua. And the

maiden that departeth the battayle with out wounde, thei holde her for no maide. But before ther battayle be fought, they determine that what maydē so euer beareth her selfe moste valeaunte in the fielde, all the other maydens with commune consente shall garnisshe her, and arme her, both with the armour of Grecia, and the helmet of Corinthe. And shal sette her in a chariot, & carye her rounde about the mershe. The same menne vsen their women as indifferētly commune, as kyen to the bulle. The children remaine with the women until they be of some strengthe. Ones in a quartre the men do assemble wholy together, & then looke with whome the childe fantasieth moste to abide, him do they compte for his father.

There is a people named Atlantes, of the mounte Athlas, by the whiche they dwell. These giue no names one to another as other peoples do, but ecbeman is nameles. When the sonne passeth ouer their heades, they curse him, and reuple him with all woordes of mischiefe: for that he is so brolling hote, that he destroieth bothe them and ther countrye.

They

They eate of no kinde of beaste, neither dreame in their sliepe. The Aphres (whi the are all brieders of catteile) liue with flesshe and milke, and yet absteine they fro cowes milke, and all cowe fleshe, according to the maner of the Egiptians, and therfore kepe they none vp. The women of Cyrene thincke it not lawfull to strike a cowe, for Isis sake that is honoured in Egipt, to whome also they appoincte fasting, and feastefull daies, and obserue them solempnly. But the womē of Barcea absteine bothe frō cowe fleshe and sowe flesh. When their children are iiii. yeare olde they vse to cauterise them on the coron vaine (and some on the temples also) with a medecine for that purpose, made of woolle as it is plucked fro the shiepe: because thei should not at any time be troubled with rheumes or poses, and by that meanes they say they liue in very goodhealth. Thei sacrifie after this maner. When in the name of their firste frutes they haue cutte of the eare of the beastē, they throwe it ouer the house. That done, they wring the necke on the one side. Of all the goddes they offre sacrifice to no more but Sonne & Mone.

All the Aphzes burye their deade as the Grecians doe, sauing the Masamones, which bury them as thoughe they ware sitting: wayting well when any man lieth in drawing on, to set him on his talle, leaste he should giue vp the ghoste lieng vpright. Their houses are made of wickers, and withes, wrought aboute trees, moch like vnto those that we calle frãckencẽce trees, and in suche sorte that they may tourne them rounde euery waye.

The Maries, shaue the lefte side of their heade, and lette the heare growe on the right. They die their bodie in redde, and vaunte that they come of the Troianes.

The women of the Zabiques (which are the nertneighbours to the Maries) driue the cartes in the warres, in the which the men fight. Ther are a people called Zigantes, wher beside the great plentye of hony that they gather fro the Bies, they haue also certeine men that are makers of honye. They all die them selues with red, and eate apes flesshe, wherof thei that dwel in the mountaines haue great plentye. These al being of the part called Libye, liue for the moste parte a wilde lyke abrode in the fieldes like beastes, ma-

king

king no houſehold prouiſion of meate, ne wearing any maner of apparell but gotes felles. The gentlemē, and men of honour emong thē, haue neither cities nor townes, but Turrettes builte vpon the waters ſide, in the whych they laye vp the ouerplus of that that they occupy. They ſweare their people euery yere to obeye their Prince, and that they that obey in diede, ſhoulde loue together as felowes and companions: but that the diſobedience ſhoulde be purſued like felons and traitours. Their armour and weapō, are bothe acording to the nature of the country and contrimen: for wher thei of them ſelues are very quicke, and deliure of bodye, and the country champaine, and playne, they neither vſe ſwearde, dagger, ne harneis, but onely cary thre Iauelines in their hande, and a nombre of piked and choſen ſtones, in a caſe of ſtiffe leather hāging aboute them. With theſe they vſe bothe to fight and to ſkirmiſhe. In his coming towarde the ennemy, he throweth his ſtone, fetching his ronne, and maketh lightlye a narowe myſſe, thoughe it be a good waye of: ſuche continuall practiſe they haue of it. They

kiepe neither lawe ne faithe.

The Troglodites (whiche are also named of the Grecians pastours, for their feeding and breeding of catteille) a people of Ethiope, do lyue in companies, & haue their heade ouer them, whome they call Tiraunte. But not meaninge in him so much tirãny in deede, as some time some of our gouernours vnder a fayrer name do execute. None of them hathe any seuerall wife, and therfore no seuerall children, but bothe those in commune, the tiraunte excepted: who hathe but one wyfe onely. To the which yf any manne do but approche or drawe nighe: he is condempned in a certeine nombre of cattalle to be paied to the Tiraunte.

From ẏ beginning of July vntle about midde August (at ẏ which time thei haue great plenty of raine) thei nourishe them selues with milke, and bloude, sodden a litle together. The pasture vplõd being, dried away with the heate of the Sonne: They sieke downe to the marshe, & lowe groundes, for the whiche onely they be often at debate. When their catteil wareth olde or sicke, they kyll them, and eate them, & altogether liue vpon such. They

do

do not giue the childe the name of the father, but name him aftre a bull, a rambe or an eawe. And those call thei father (the beastes I meane of the masle kinde) and thother of the femel kynde, they call mother, because ther daily fode is giuen by them. The people called Idiote, vse for their drincke the iuyce of a whinne named Paliurus. But the men of worshyp and gentlemen vse the iuce of a certeine floure they haue emonge them, whiche maketh drincke moche like the worste of ẏ Renishe muste. And because thei cary great droues of catteile with them, they chaunge their soile often. Their bodies are all naked, sauing their priuities, whiche they hide with felles of beastes. All the Troglodites are circũcised aftre the maner of the Egiptians, sauing only the Claudians: which they so terme of claudicacion or limping. They onely, dwellinge from their childehode within the country of the Hesternes, are not touched with rasour or knife. The Troglodites that are called Magaueres, carye for theyr armour and weapon, a rounde buckler of a rawe ore hide, and a clubbe shodde with yron. Other haue bowes, &

Iauelines. As for graues or places of burial, they passe not. For they binde the heade, and the fiete of the dead together with withes of Palmus, & then setting it vp vpon some hilly place, haue a good sporte to all to bethwacke it with stones, vntle they lie heaped ouer the corps. The laye they a goates horne on the toppe and departe, biddinge sorrowe go plaie him. They warre one with another, not as the Griekes vpon rancour and Ambicon, but onely for foode sake. In their skirmithes, firste they go to it with stones, as afore ye haue hearde, vntle it fortune some nombre to be hurte. Then occupieng the bowe (wherin they are very sure handed) thei kille one another vpon hepes. Those battayles are attoned by the women of moste auncient age. For when they be ones comen into the middle emonge them (as they maye do without harme, for that is compted abhominacion in any wise to hurte one of them) the battaille sodenly ceaseth. They that are nowe so siebled with age, that they can no longer folowe the heard: winding the tayle of an ore aboute their throte choke vp & die. But he that differreth to

ryde

ridde him selfe in this sorte: It is laweful for another (after a warninge) to doe it. And it is there counted a friendly benefaicte. Men also diseased of feures, or anye other incurable malady, they doe in lyke maner dispatche: iudginge it of all griefes the woorste, for that manne to liue, that canne nowe nothinge doe, why he shoulde desyre to lyue. Herodote writeth, that the Troglodites myne them selues caues in the grounde, wherin to dwell. Men not troubled with anye desire of riches, but rather giuing them selues to wilfull pouretie. They glory in nothing but in one litle stone, wherin appere thre shore sondry colours: which we therfore calle Exaconthalitus. They eate sondry kindes of venemous vermyne. And speake any distincte woorde they can not, but sieme rather to busse or churre betweene the tiethe, then to speake.

There is another people dwelling in that Ethiope that lyeth aboue Egipte, called Ryzophagi, whiche bestowe muche time in digging vp of the rootes of Riedes growing niere aboute them, and in washing and clensing of the same. Whiche afterward they braise betwixt stones

til thei become clāmie, & so make swete cakes of thē, muche facioned like a brick a hande broade. Those bake thei by the Sonne, and so eate them. And this kinde of meate onely, serueth them all their life tyme, plentifully and enough, and neuer wareth fulsome vnto theim. Thei neuer haue warre one with another, but with Lions, whiche comyng out of the deserte there, partly for shadowe, and partly for to praie vpon smaller beastes, doe oftymes wourie diuers of the Aethiopes, comyng out of the Fennes. In so muche that that nacion had long sences bene vtterly destroied by the Lions, excepte nature of purpose, had shewed thē her aide. For toward the dogge daies, there come into that coaste, infinite swarmes of Gnattes, without any drifte of winde to enforce them. The men then flieng to the fennes, are not harmed by thē. But thei driue the Lions with their stingyng and terrible hussyng, cleane out of that quarter. Next vpon these, borde the Ilophagi and Spermatophagi, the one liuynge by suche fruicte as falleth from the trees, in Sommer, and the residew of the yere by suche herbes as thei picke vp in the shadowed

bowed groundes. The other, the Ilophagi, sticking to the plaines with their wiues and their children, climbe trees, and gather, eate, and cary home: the tender croppes and buddes of the boughes. And thei haue by continuall practise, suche a nimblenes in climbing, that (a wonderfull thynge to be spoken) thei wille leape from boughe to boughe, and tree to tree like Cattes or Squirelles, and by reason of their slendrenes and lightenes, wille mounte vp on braunches and twigges, without daunger or hurte. For thoughe their fiete slippe, yet hang thei fast by the handes: and if thei bothe faile theim, yet falle thei so light, that thei be harmelesse.

These folkes go naked, and hold their wiues and children in commune. Emong them selues they fighte for their places without weapon: but against forreiners with staues. And wheare thei ouercome, there chalenge thei Lordeshippe. Thei communely dye for hongre, when their sight faileth them: whiche was their onely instrumente to finde their foode. The residewe of the countrie there aboute, do those Aethiopians holde, whiche are named Cynecy, not very many in nombre, but

but muche differing in life from the reſt. For their Countrie beyng woodde, and wilde, fulle of thicquettes, and wante of watre, thei are forced by night, for feare of wilde beaſtes, to kepe in trees: and toward the mornyng, all weaponed together, to drawe doune to the waters, wher thei ſhroude them ſelues into couert, and ſo abide cloſe till the heate of the daie. At the whiche tyme the Bugles, Bardales, and other greate beaſtes, what for the heate, and what for thirſte, flocke togue-ther to the watres. Aſſone as thei haue dronken, and haue well laden their bealies with watre, the Ethiopes ſtartynge out vpō them with ſtakes, ſharpened and hardened in the fire, and with ſtones, and with arrowes, and ſuche like weapon, at this aduauntage ſlea them vpon heapes, and deuide the carkeſſes by compaignies to be eaten. And ſometyme it happeneth that thei them ſelues are ſlaine by ſome beaſt of force, howbeit very ſeldome. For thei euer by their pollicies and traines, doe more damage to the beaſtes, then the beaſtes can do vnto them. If at any time thei lacke the bodies of the beaſtes, then take thei the rawe hides of ſuche as thei lateliest

lately slaine before had slaine, and clensyng them cleane fro the heare, thei sodenly laie them to a softe fire, and when thei be throughly hette, deuide them emong the compaignie, whiche very gredely fille them selues of them.

They exercise their children whilest thei be boies, to throw the darte at a sette marke, and he that hitteth not the marke receiueth no meate. By the whiche maner of trainyng, hõgre so worketh in the boies, that thei become excellent darters

The Acridophagie (a people borderyng vpon the deaserte) are somwhat lower of stature then the residewe, leane, & exceding blacke. In the Spryng time, the weste, and Southweste winde, bringeth vnto them out of the Deaserte, an hounge nombre of Locustes, whiche are of verie greate bodie, and of wynge very filthily coloured. The Ethiopians well accustomed with their maner of slighte & trade, gather together into a lõg slade betwirte two hilles, a great deale of rubbeshe and mullocke, from places nighe hande, apte for fryng, and all the grasse and wiedes there aboute. And laieng it ready in heapes aforehande, a long the slade, whẽ thei

see

seethe Locustes come with the winde like cloudes in the aire, thei set al on fire, and so sweltre theim in the passyng ouer, that thei bee skante full out of the slade, but thei fall to the grounde in suche plentie, that thei be to all the Acridophagi, a sufficient victuallyng. For thei pouder them with salte (wherof the countrie hath plentie) and so continually from yere to yere, liue by none other foode. For thei neither haue any kinde of cattelle, ne fisshe can haue, beyng so farre fro the sea. And this maner of meate semeth to theim, verie pleasaunte and fine.

Of bodie thei are very lighte, swifte of foote, and shorte lyued, as not passyng xl. yeres, he that liueth lõgest. Their ende is not more incredible, then it is miserable. For whe thei drawe into age, their bredeth a kinde of winghed lice in their bodies, of diuers colours, and very horrible, and filthie to beholde: whiche firste eate out their bealies, and thẽ their brest, and so the whole body in a litle space. He that hath this disease, first as thoughe he had on hym some tickelyng pyche, all to beskratcheth his bodie with suche pleasure, as is also mingled with some smart

And

And within a litle while after, when the lyce beginne to craule, and the bodie beginneth to mattre, enraged with the bitternes and grief of the disease, he teareth and maugleth his whole bodie with his natles, putting furth in the meane while many a greuous grone. Then gussheth there out of hym, suche aboundaunce of lice, that a manne would thinke they had benebarelled in his body: & that the barel now broken, the swarme plomped out. And by this meanes, whether throughe the enfectious aire, or the corruption of their fieding, thei make a miserable ende

Upon the Southe border of Affrike, dwell there menne called of the Grekes Cynnamie, & of their neighbours Saulvages: Bearded, and that with aboundaunce of heare. Thei kiepe for the saufegarde of their liues, greate compaignies of wilde Mastiues: for that from midde June, till midde Winter, there entreth into their countrie, an innumerable sorte of Kine of Inde. Whether thei flie thether to saue them selues from other beastes, or come to seke pasture, or by some instincte of nature vnknowen to manne, it is vncertaine. Against these, when the

menne

men of their owne force, are not able to resist: thei defende thē selues by the helpe of their dogges, and take many of them. Wherof thei eate parte whilest thei are freshe, and parte reserue thei in pouldre, for their aftre niede. Thei eate also many other kindes of beastes, whiche thei hunt with their dogges.

The laste of all the Affriens Southewarde, are the Ichthiophagi. A people borderyng vpon the Troglodites, in the Goulfe called Sinus Arabicus: whiche vnder the shape of man, liue the life of beastes. Thei goe naked all their life tyme, and make cōpte of their wiues and their children in commune. Thei knowe none other kindes of pleasure, or displeasure, but like vnto beastes, suche as thei fiele: neither haue thei any respecte to vertue, or vice, or any discernyng betwirte good or badde. Thei haue litle Cabanes not farre from the Sea, vpon the clieues sides: where nature hath made great carfes, diepe into the grounde, and hollowe Guttres, and Criekes into the maigne lande, bowtyng and compassyng in and out, to & fro, many sondrie waies. Whose entringes thenhabitauntes vse to stoppe

vp

by with great heapes of calion and ſtones, wherby the crikes ſerue them now in the ſteade of nettes. For when the ſea floweth (which happeneth there twiſe in the daye, aboute the houres of thre, and of nyne) the water ſwelleth ſo highe, that it ouerfloweth into the maygne ſhore, and filleth thoſe crieques with the ſea. And the fiſſhe folowing the tide, and diſperſinge them ſelues abrode in ẏ maigne londe to ſeeke their foode: at the ebbe when the water withdraweth, retiring together with it alway to the dieper places, and at laſte remaining in theſe gutters & crieques, they are ſtopped in with the ſtone heapes, and at the lowe water lye drie. Then come the enhabitauntes with wyfe and childzen, take them, and laye them oute vpon the rocques againſt the midday ſonne, wher, with ẏ brotling heate of the ſame, they be within a while ſkorched and parched. Then do they remoue them, and with a litle beating ſeperate the fyſſhe fro the bones. Then put they the fiſſhe into the hollowes of the rocques, and beate it to pomdis, minglinge therewith the ſiede of the whynne Paliurus. And ſo facion it into lumpes

muche like a bricke, but somewhat longer. And when they haue baken them againe a litle by the sonne, they sitte them downe together, and eate by the dealy. Of this haue thei alway in store, accordinge to the plenty that Neptune gyueth them. But when by the reaso of tempest the sea ouerfloweth these places aboue his naturall course, and tarieth longer then his wonte, so that they can not haue this benefight of fisshing, and their store is all spent: they gather a kynde of great shelle fysshe, whose shelles they grate open with stones, and eate the fisshe rawe, in taste muche like to an oyster. If it fortune this ouerflowing by the reason of the winde, to continue longe, and their shellefysshe to fayle them: then haue they recours to the fysshebones (which they do of purpose reserue together in heapes) and when thei haue gnabeled of the softest and gristely partes with their tiethe, of those that are newest and best, they beate the harder with stones into pieces, and eate thē. Thei eate as I haue said in the wilde field together abrode, reioisinge with a semblaunte of merinesse, & a maner of singyng full vntuned. That done they

they falle vppon their women, euen as they come to hande without any choyse: vtterly voide of care, by reason they are alwaye sure of meate in good plentye. Thus foure daies euer continual, busied with this bealy bowsing chiere, the v. daie thei flocke together to go drincke, al on a droue, not vnlike to a heard of kiene to the waters, shouting as they go with an vglye whoobub. And when they haue dronke till their bealies stonde a strutte, so that thei are skãt able to retourne: euerye bodie layes him downe dronkarde-like to resse his water boine bealy, and that daye eateth nothing. The nert daye agayne they fall to their fysshing: And so passe they their lyfe continually.

Thei seldome falle into any diseases, for that they are alway of so vniforme diete Neuertheles they are shorter lyued thẽ we are. Their nature not corrupted by any perswasion taken of other, compteth the satisfieng of hõgre, the greatest pleasure in the world. As for other extraordenary pleasures, they seke them not. This is the maner of liuing proper vnto them that lye within the bosome of the seyde Arabique sea. But the maner of them

that dwell without the bosome, is moche more meruellous. For thei neuer drinke ne neuer are moued with any passion of the mynde. These beynge as it ware by fortune throwen oute into the desertes, farre from the partes miete to be enhabited, giue them selues altogether to fyshing, which they eate haulfe rawe. Not for to auoyde thirste (for they desire no moyste thinges) but rather of a nature sauuage and wilde, contented with such victualle as commeth to hande. They repute it a principal blessednes to be without those thinges what so euer they be, that bringe sorowe or griefe to their haners. Thei are reported to be of such patience, that thoughe a manne strike them with a naked sweard, thei will not shonne him, or flye from him. Beate them, or do theim wronge, and they onely will looke vppon you, neither shewinge token of wrathe, nor countenaunce of pitie. Thei haue no maner of speache emong them: But onely shewe by signes of the hande, and nodding with the heade, what they lacke, and what they would haue. These people with a whole consent, are maynteners of peace towarde all men, straunger,

ger and other. The whiche maner although it be wonderfull, they haue kept time oute of mynde. Whether throughe longe continuaunce of custome, or driuen by necessitie, or elles of nature: I can not saye. They dwell not as the other, Icthiophagi doe, all in one maner of cabanes, but sondry in diuers. Some haue their pennes, and their cabanes in them opening to the North: to the ende they might by that meanes be the bettre shadowed fro the sonne, and haue the colder ayre. For those that are open toward the southe, by the reason of the greate heate of the sonne, take for the suthe a breathe, for nais like, that a manne can not come niere them. They that open towarde the northe, builde them preaty Cabanes of the ribbes of whales (whiche in those seas they plentuously finde) compassing them aboute by the sides, accordynge to their naturall bendinge, and fastninge them together at bothe endes with some maner of tyenge. Those do they couer with the woose and the wiedes of the sea tempered together. And in these they shroude them selues fro the sonne: nature by necessitie deuising a way how to

helpe and defende her selfe.

Thus haue ye heard the lyfe of the Iethiophagi, and now remaineth there for Affrique onely the Amazones to be spoken of, which menne saye in the olde tyme dwelte in Libye. A kinde of warlike women, of greate force, and hardinesse, nothing lyke in lyfe vnto our women. The maner amonge them was to appointe to their maidens a certein space of yeres to be trayned, and exercysed in the feictes of warre. Those beynge expired, they ware ioyned to menne for yssues sake. The women bare all the rule of the commune wealthe. The women ware princes, lordes, and officiers, Capiteines, and chiefteines of the warres. The menne had noughte to doe, but the drudgery at home, and as the women woulde appointe them. The children allone as thei ware borne, ware deliuered to the men to nourysshe vp with milke, and suche other thinges as theyr tendrenes required. If it ware a boye, they eyther brake the right arme allone as it was borne, that it mighte neuer be fytte for the warres, or slue it, or sente it oute of the countrye. If a wenche, they

streighte

streight reared ỳ pappes, that thei might not growe to hinder them in the warres Therfore the Grecians called theim Amazones, as ye woulde saie, pappeles. The opinion is, that thei dwelt in the Ilonde named Hespera, which lieth in the marshe, named (of a riuer that ronneth into it) Tritonis, toyning vpon Ethiope, and the mounte Atlas, the greatest of all that lande. This Ilonde is very large and greate, hauyng plentie of diuers sortes of fruictes, whereby the enhabitauntes liue. Thei haue many flockes of shepe, and goates, and other smalle cattele, whose milke and flesshe they eate. They haue no maner of graine, ne knowe what to doe therwith.

Of Asie, the seconde parte.

The first Chapitre.

Of Asie and the peoples moste famous therin.

Sie, the seconde part of the thyrd wherin to we haue said that the whole erth is diuided: tooke name as some hold opinion, of the doughter of Oceanus, and Tethis, named Asia, the wife of Japhetus, and the mother of Prometheus. Or as other affirme, of Asius, the sonne of Maneye the Lidian. And it stretcheth it self from the South, bowtyng by the Easte into the Northe: hauyng on the West parte the two floudes, Nilus and Tanais, and the whole Sea Euxinum, and parte of the middle earth sea. Upon the other thre quarters, it is lyed in with the Ocean, whiche where he cometh by Easte Asie, is called

Eous (as ye would sate toward the dawnyng) by the South, Indicus (of the countrie named India) and after the name of the Moure Scithiane, vpon the Northe Scythicus. The greate mountaine Taurus ronnyng East and West, and in a maner equally partyng the lande in twaine: leaueth one parte on the Northe side, called by the Grekes the outer Asie: and another on the South, named the inner Asie. This mountein in many places is foude thre hundred. lxvb. miles broade: and of length equalle with the whole countrie. About a fiue hundred thre skore and thre miles. From the coast of the Rhodes, vnto the farthest part of Inde, and Scithia Eastwarde. And it is deuided into many sondrie partes, in sondrie wise named, wherof some are larger, some lesse. This Asie is of suche a syse, as authours holde opinion, that Affrike and Europe ioyned together: are scante able to matche it in greatnes. It is of a temperate heate and a fertile soile, and therfore full of all kindes of beaste, foule, and worme, & it hath in it many countries and Seignouries.

On the other side of the redde Sea, ouer against Egipte in Affrike: lieth the tripartite

tripartite region, named Arabia, whose partes are, Petrea: boundyng West and Northe vpon Siria: and right at fronte before hym Eastwarde, Deserta: and Arabia felix by Southe. Certein writers also adioyne to Arabia: Panchea, and Sabea. It is iudged to haue the name of Arabus, the sonne of Appollo & Babilone.

The Arabiens beyng a greate people, and dwellyng very wide, and brode: are in their liuyng very diuers, and as sondrie in religion. They vse to go with long heare vnrounded & forked cappes, somewhat mitre like, all after one sorte, and their beardes partie shauē. They vse not as we doe, to learne faculties and sciences one of another by appetitehode, but looke what trade the father occupied, the same doeth the sonne generally applie hymself to, and continue in. The moste auncient and eldest father that can be founde in the whole Countrie, is made their Lorde and Kyng. Looke what possessions any one kindrede hath, the same be commune to all those of that blonde: Yea one wife serueth them all. Wherefore he that cometh firste into the house, laieth downe his faulchō before the doore,

as

as a token that the place is occupied. The sentour of the stocke enioieth her almight. Thus be thei al brethren and sistren one to another, throughout the whole people. Thei abstaine fro the embrasinges neither of sister ne mother, but all degrees are in that poynt as indifferent to them, as to beastes of the fieldes. Yet is adulterie death emong them. And this is adulterie there: to abandon the body to one of another kindred. And who so is by suche an ouerthwarte begotten is iudged a bastard, and otherwise not. Thei banquet not lightly together, vndre the nombre of thirtie persones. Alwaie foresene that, two of the same nombre at the leaste, be Musitens. waiters haue thei none, but one kinsman to ministre to another, and one to helpe another. Their tounes and cities are walleste, for thei liue quietly & in peace one with another. Thei haue no kinde of oyle, but that whiche is made of Sesama, but for all other thynges, thei are most blessed with plentie. Thei haue Shiepe greater then Kien, and verie white of woulle. Horses haue thei none, ne none desire, for that their Chamelles in all niedes serue thē alwell. Thei haue

siluer and golde plentie, and diuerse kindes of spices, whiche other coũtries haue not. Laton, Brasse, Iron, Purple, Safron, the precious rote costus, and all coruen woorkes, are brought into theim by other. Thei bewrie their kyng in a dongehille, for other thei wille skante take so muche labour. There is no people that better kiepeth their promise and couenaunt, then thei do, & thus thei behight it

When thei wille make any solempne promise, couenaunte, or leagüe, the two parties commyng together, bryng with them a thirde. who standyng in the middes betwirte theim bothe, draweth bloud of eche of them, in the palme of the hand, along vnder the rote of the fingres, with a sharpe stone: and then pluckyng from eche of their garmentes a litle iaggue, he enoynteth with that bloude seuen other stones, lieng ready betwirte theim for that purpose. And whilest he so doeth, he calleth vpon the name of Dionisius and Urania, whom thei accompt emong the nombre of goddes, reuengers of faitheleste faithes. This done, he that was the sequestrer of the couenaunte, becometh suretie for the parties. And this maner of

contracte

contracte, he that standeth moste at libertie, thinketh miete to be kepte.

Thei haue no firynge but broken endes & chippes of Myrrhe, whose smoke is so vnholsome, that excepte thei withstode the malice therof with the perfume of Styrax, it would briede in them vncurable diseases. The Cinamome whiche groweth emong theim; none gather but the priestes. And not thei neither, before thei haue sacrificed vnto the goddes. And yet further thei obserue, that the gatheryng neither beginne before the Sonne risyng, ne cōtinue aftre the goyng doune. He that is lorde and gouernour emong them, when the whole gather is brought together, deuideth out vnto euery man his heape with a Jauelines ende, whiche thei haue ordinarily consecrate for that purpose. And emongest other, the Sonne also hath a heape deuided out for hym, whiche (if the deuision be iuste) he kindeleth immediatly with his owne beames, and brenneth into asshes. Some of the Arabiens that are pinched with penurie, without all regard of body, life, or helth, doe eate Snakes, and Addres, and suche like vermine, and therefore are called of

the

the Grekes Ophyophagj.

The Arabiens named Nomades, occupie much Chamelles, bothe in warre, and burden, and all maner cariage, farre and nighe. The floude that ronneth alonge their bordes, hathe in it as it ware small of golde in great plentie. Whiche they neuertheles for lacke of knowledge do neuer fine into masse.

Another people of Arabia named Deboe, are for the great part shepemasters, and brieders. Parte of thē notwithstanding, occupie husbandrie, & tilthe. These haue suche plētie of gold, that oftetimes emōg the cloddes in the fieldes thei finde litle peables of gold as bigge as akecornes, whiche thei vse to set finely with stones, and weare for owches aboute their necke & armes, with a very good grace. They sell their golde vnto their borderers for the thirde parte of Laton, or for the halfe parte of siluer. Partly for that they nothing esteme it, and specially for the desire of the thinges that foreiners haue. Nerte vnto them lie the Sabeis, whose riches chiefely consisteth in encence, Myrrhe and Cinamome, howbeit some holde opinion also that Baulme

groweth

groweth in some places of their borders. Thei haue also many date trees very redolente of smelle, and the roote called Calamus.

There is in that contry a kinde of serpentes lurking in the rootes of trees, of haulfe a foote lengthe, whose bitinge is for the moste parte death. The plenty of swiete odours, and sauours in those quarters, doeth verely stuffe ỹ smelling. And to avoyde that incommoditie, they oftentimes vse the fume of a stincking gõme, and gotes heare chopped together. Ther is no man that hath to do to giue sentẽce vpon any cause but the king. The mooste parte of the Sabeis apply husbandrye. The residewe gatheringe of spices, and drugges. They sayle into Ethiope for trade of marchaundise, in barkes couered with leather. The refuse of their cinamome and Cassian they occupy for firing. Their chiefe citie is called Saba, and stondeth vpon a hyll. Their kynges succede by discent of bloude, not any one of the kindred certeine, but suche as the people haue in moste honour, be he good be he badde. The king neuer dare be seene oute of his Palace, for that there goeth

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an olde prophetie emong them of a king that shoulde be stoned to deathe of the people. And euery one feareth it shoulde lighte on him selfe. They that are about the king of the Sabeis: haue plate bothe of siluer and golde of all sortes, curiously wrought and entallied. Tables, fourmes, trestles of siluer, and all furniture of household sumptuous aboue measure They haue also Galeries buylte vppon great pillours, whose coronettes are of golde and of siluer. Cielinges, voultinges, doores and gates couered with siluer and golde, and set with precious stones: garnisshinges of yuorye, and other rare thinges whiche emong men are of price. And in this bounteous magnificence haue thei continued many yeres. For why the gredy compasse how to atteyne honoure with the vniuste rapine of other mennes goodes, that hath tombled downe headeling so many commune wealthes, neuer had place emong them. In richesse equal vnto them, are the Garrei, whose implementes of household are all of golde and siluer. and of those and yuorie together, are their portalles, their cielinges, and roophes, made. The Nabatheens of all o-

ther Arabiens are the beste husbandes, and thriftiest sparers. Their caste is wittye in winning of substaunce, but greater in kepinge it. He that appaireth the substaunce that was lefte him, is by a commune lawe punished: and contrariwise he that encreaseth it, muche praysed and honoured.

The Arabiens vse in their warres swerde, bowe, launce, slinge, and battle axe. The rable of helhoundes (whom we calle Sarasines) that pestilent murreine of mankinde, came of this people. And as it is to be thoughte, at this daye the great parte of Arabia is degenerate into that name. But thei that dwell towarde Egipte, kepe yet their olde name, & lyue by butin, like prickers of ẏ bozoze, wherin, the swiftenes of their camelles doeth them good seruice.

¶ The seconde Chapitre.

¶ Of Panchaia, and the maners of the Panqueis.

PAnchaia (a countrie of Arabia) is iudged of Diodoze the Sicilianto be an illonde of. rrb. miles bzode. It hath in it thze noble cities Dalida, Hyracida

Hyracida, & Oceanida. The whole contrie (excepte a litle vaine of sandie grauelle) is fertile and plenteous: chiefely of wine and encence. Whiche groweth ther in suche aboundaunce, that it sufficeth the whole worlde for the francke fume offeringe. There groweth also good store of Myrrhe, and diuers other redolente thinges, whiche the Banqueis gather, and selle to the merchauntes of Arabia. At whose hande other buienge them againe, transporte them into Egipte, and Sirie. And fro thence they are spred abrode to al other peoples. The Bãqueis in their warres vse wagons after the maner of menne in olde time.

Their commune wealth is deuided into thre sondry degrees. The firste place haue the prieſtes, to whome are ioyned the artificers. The seconde the houſebãd men. And the thirde the menne of warre: with whom the cattele maisters or brieders be coupled. The prieſtes are ỹ heades, and chiefe of all the residewe, and haue authoritie aſwell in sentence of lawe, as to put ordre in al ciuile affaires: the sentence of deathe onely excepted.

The houſebandemen, tille the grounde,

and attende vpon the fruictes, and bring all into the commune store. And thei that shalbe founde moste diligente in that laboure and occupation: are chosen by the prieftes (but not aboue the nombre of ten at one time) to be iudges ouer the distribucio of the fruictes, vpon consideracion that other by their aduauncement might be stirred to like diligence. The cattell maisters, yf ther be any thing either apperteining to the sacrifices, or commune affaires, touching nombre, or weight, do it with all diligence.

No man amonge the Banchais hath any thinge that he can call properly his owne: his house, and his garden excepted. For bothe the customes, & reuenewes, and all other profectes, are deliuered into the prieftes handes. Who accordinge as they finde necessarie and expediente, iuftely distribute them. But they them selues are graunted double share. Their garmentes by the reason of the finesse of the wolle of their shiepe specially aboue other, are verye softe and gentle clothe. Bothe menne and women vse ther, to sette oute them selues with Iuelles of golde, as cheines, braselet-

tes,

tes, eareringes, tablettes, owches, ringes, Annuletes, buttons, brooches, and shoes embraudred, and spangled with golde, of diuers colours. The menne of warre serue onely for the defence of their country.

The priestes aboue all other, giue themselues vnto plesaunte life, fine, nette and sumptuous. Their garmētes are rochettes of fine linnen, and sometime of the deintiest wollen. Upon their heades thei weare mitres embraudred, and garnished with golde. They vse a kinde of voided shoes (whiche afterwarde the Grieques toke vp, and called sandalium) very finely made, and of sondry colours. And as the women weare, so do they, all maner of Iuelles sauing earinges. Their chiefe occupatiō is to attende vpon goddes seruice, settinge forthe the worthie diedes of the goddes, with himpnes, and many kindes of commendacion. If thei be founde without the halowed grounde, it is lawfull for any manne to slea them. They saye that they came of the bloude of Iupiter Manasses, at suche time as he came firste into Panchaia, hauinge the whole worlde vnder his dominion. This

countrie is full of golde, siluer, latton, tinne, and yron, of the whiche it is not lawful to carie any one out of ỹ realme. The giftes both of siluer & golde, whiche in greate nombre of longe time, haue bene offred to their goddes, are kepte in the temple: whose doores are by excellent workemanship garnished with golde, siluer and yuorie. The couche of their God is. vi. cubites longe, and foure cubites brode, all of golde, gorgeous of worcke, and goodly to beholde. And by that, is there sette a table of like sorte in euerie poincte: for sise, stuffe, and gorgeousnes. They haue but one temple, all of white stone, builte vpon pilours, grauen, and embossed, three hundred and .xxviii. taylours yardes square. that is to saye, euen of lengthe and brede, euery waye so muche. And somewhat according to the syse of the temple, it is sette full of highe ymages very precious: coruen and grauen. Rounde about the temple haue the prestes their habitacion. And all the grounde aboute them. xvb. myle compasse: is halowed to their goddes. The yerely rente of that grounde is bestowed vpon sacrifice.

The

The.iij. Chapitre.

Of Assiria and Babilonia, and the maners of those peopies.

S saieth saint Augustine, the countrie called Assiria, was so named of Assur, the sone of Sem. And at this daie, to the ende that time might be founde an appairer of al thinges, with the losse of a sillabe is becomen Siria: Hauyng for his bounde, on the East, the countrie called Inde, and part of Media. On the West the floude Tygris, on the Southe Susiana, and on the Northe the maigne mounteigne Caucasus. It is a deintie to haue in Assiria a showre of raine: and therefore are thei constreined for the due moistyng of their lande, to tolle in the riuers by pollicie of trenching and damming: wherwith thei so plentifie their grounde, that thei communely receiue two hundred bussheles for a bussheil, and in some speciall deine, three hundred for one. Their blades of

their Wheate and Barlie are fowre fingers brode. Their Sesamum, and Milium (Somer tornes) are in groweth like vnto trees. All the whiche thinges Herodotus the hystorien, thoughe he knoweth the (as he writeth) be to vndoubtedly true, yet would he that men toke aduisemente in the reportyng of theim: for that thei mighte seme vnto suche as neuer sawe the like, incredible. Thei haue a tree called Palma, that beareth a kinde of small Dates. This fruicte thei fiede muche vppon, and out of the bodie of the tree, thei drawe at one time of the yere a liquour or sappe, wherof thei make bothe wine and hony. In their fresh waters thei vse boates factioned round like a buckler. which the Armenians that dwelle aboue them, do make of salowe wikers wrought one within an other, and couered with rawe leather. The apparelle of the Assyrians is a shirte downe to the foote, and ouer that a short garment of wollen, and last of al a faire white pleicted cassaque doun to the foote agayne. Their shoes are not fastened on with lachettes, but lyke a poumpe close about the foote. Which also the Thebans dydde vse, and but they

twaine

twayne, no moe. They suffre theyr heares to growe and couer them with prety forked cappes somwhat myterlyke. And when they goe abroade, they besprinkle them selues with fragraunt oyles, to be swete at the smelle. They haue euery man a ryng with a signet, and also a sceptre finely wrought: vppon whose toppe thei vse to sticke either an apple, or a rose, or a lillye, or some lyke thynge. For it is a dishonour to beare it bare.

Emongest all the lawes of that people I note this chiefly as worthie memorie. Whē their maidens came to be mariage able, thei ware frō yere to yere, brought foorthe into the Marquette, for suche as would buye them to be their wiues. And because there ware some so hard fauoured, that menne would not onely be loth to giue money for them, but some menne also for a litle money to take theim: the fairest ware first solde, and with the prices of theim brought into the communne Treasourie, ware the fowler bestowed. Herodote writeth thet he heard by reporte, that the Heneti (a people on the borde of Italie towarde Illiria) ware wonte to vse this maner. Wherupon Sabellicus

takyng an occasion, writeth in this maner. Whether there ware suche a maner vsed emong that people (saieth he) or not I haue litle more certaintie to saie for my self then Herodote had. But thus muche am I able to saie: that in Venice (a citie of famous worthines, and whose power is well knowen at this daie, to be greate, bothe by Sea and by lande) suche maner as I shall saie, was sometyme vsed. There was in the Citie of Venice, a place dedicate, as ye would saie to our Ladie of Pietie. Before whose doores it happened a child or twaine, begotten by a skape (whiche either for shame or necessitie could finde no mother, or for the nombre of parteners, no one proper father) to bee laide. And when by the good Citezeins suche tenderes had been shewed to two, or three, as the mothers loked for, and manhode (to saie the truthe) doth require: the dore of pitie became so fruitfull a mother, that she had not now one or twoo in a yere, but three or fower in a quarter. Whiche thyng when the gouernours of the citie perceiued, thei toke order by commune consente, that frō thens forthe suche women childzen onely, as

should fortune so to bee offred to Pietie, should bee nourished at the commune charge of the citie, & none other. And for those accordyngly, thei ordeined a place wher thei ware brought vp, hardly kepte in, and diuersly instructed accordyng to their giftes of witt and capacitie, vntill thei ware mariage able. At the whiche tyme, she that had beautie and good qualities bothe, found those a sufficient dowrie to purchase her choyse of husbandes. And she that hadde but beautie alone, thoughe her qualities ware not so excellēte, yet for her honestie that beside forth was singuler in theim all, founde that beautie and honestie could not be vnmaried. These therfore ware not permitted to euery mannes choise, but graunted to suche as ware thoughte menne worthie of suche women. If there ware any that lacked the grace of beautie, yet if she ware wittie, and endewed with qualities (together with her honestie) a small dowrie purchased her a husbād in good time. But if there ware any in whō there happened neither commendacion of beautie nor witt, but onely bare honestie: for her bestowyng was there a meane found by

waye

waie of deuotiõ, as we terme it whẽ we signifie a respecte of holines in the diede.

Menne vnmaried beyng in daungier vpon Sea or on Lande, or beyng sore distressed with sickenes, makyng a vowe for the recouerie of healthe, where vnto thei holde them selues bounden in conscience (if it fortuned theim at that tyme to be deliuered) for satisfactiõ of their vowe in that case not vprightly performed, vsed to take for their wiues, suche of the simplest as other had left. So that in processe thei alwaie founde husbandes, and the commune wealthe a diminishyng of charge.

Another Lawe of the Babilonians there was, more worthie of memorie a greate deale, for that it imported more weight. And that was this. Thei had frõ their beginnyng no Whisicens emong theim, but it was enacted by the consente of the Realme, that who so was diseased of any malady, should comon with other that had bene healed of the like afore. And accordyng to their counsaille, practise vpon himself. But he that vsed or attempted any other waie, to be punished for it. Other write that the sicke ware brought out

out into the Marquet place, where suche as had bene deliuered of the like griefe afore: ware bounde by the lawe, to go fro persone to persone, and shewe theim by what meanes thei had bene remedied.

Thei bewrie their dead in Honie, and obserue the same maner of mournyng that the Egiptians do. If any man haue medled with his wife in the nighte, neither of theim bothe toucheth any thyng the nexte morynyng, before thei be washed:

There was in Babilon a Temple dedicate to Venus, & it hath bene the maner in tyme passe, that when their came any straunger to visite this Temple, all the women of Babilon should come vnto hym or them, with greate solempnitie and freshely appareiled, euery one hauing a garlande on her heade, with some seuerall knowledge of diffinction one frō another, and offre their seruice to the straungier. And looke whom he liked, he must laie doune in her lappe, suche sōme of money as pleased him. That done thei bothe withdrew themselues fro the temple a greate distaunce, and laie together. That money was consecrate to Venus.

There ware certein kindredes emong

theim

theim, that liued with none other thyng but fisshe dried against the Sonne, and bruised in a Morter, and so laied vp till nede ware. And then did thei mingle it, and kneade it with water into a maner of paaste, and so baked it, & eate it. There ware thre sortes of menne that bare rule and office emong them. The king, the nobles with the Seniours, and those that had serued in the warres and ware now exempte. Thei had also menne skilfull in the secretes of nature, whiche thei calle Magj, and Chaldej, suche as ware the pries stes of Egipte, institute to attende vpon the seruice of their Goddes. These men all their life daies, liued in the loue of wisedome, & ware conuyng in the cours of the Sterres. And sometyme by foretokenyng of birdes flight, and somtyme by power of holy verses and nombres, tourned awaie the euilles fro menne, and benefited the with thinges that ware good. Thei could expounde Dreames, and declare the significations of vncouth wonders. So that men ware certein of suche successe, as thei had foreshewed. Thei wente not into straūge scholes to learne their knowledge, as the Grecians doe,

but

but learned the science of these thynges at their fathers hādes, as heiritage from one generacion to another, euen from their childhode at home in their houses. Whereby it came to passe that beyng sokingly learned, it was bothe the more groundedly learned, and also without tediousnes. Thei had one vniforme and constaunt waie of teaching, and one constantnes of doctrine, not waueryng and almoste contrary to it self, as the doctrine of the Grekes: where eche Philosopher almoste had his waie, and iudgemente, of the principles and causes of thynges. But these menne agre al in one, that the worlde is eternall and euerlastyng, without beginnyng and without ende. And that the ordre of the whole, was disposed by the prouidence of the highest. The bodies aboue to haue their course, not at all aduentures and without rule, but by an inuiolable lawe of God, acordyng to his ordenaunce and will moste certein. Thei haue learned by long markyng and notyng of thynges tyme out of mynde, one aftre another: how by the course of the Starres, to prognostique, that is to foreshewe vnto men, many thynges to come

Thei

Thei holde that of all other Sterres, the planetes are strongest of Induence, namely Saturnus. To the sonne thei attribute brightnes and vertue of life. Mars Jupiter, Mercurie, and Venus, thei obserue moste (for that thei haue a course proper by them selues) as interpretours of the mindes of the goddes to foresignifie thinges vnto men. Which opinion is so grounded in them, that they haue called all those foure planetes, by the one name of Mercurius. as ye woulde saye commune currours or messengers. Thei also do warne menne of many thinges, bothe hurtefull and availeable: by the marking, and knowledge of winde and weather, of raine and drought, of blasing sterres, of the eclipses of the Sonne and Mone, of earthquakes, and manys suche like.

Furthermore thei ymagine in the firmament other sterres, subiecte in influence vnto these former. Wherof some are in the haulfe heauen continually in our sight, and some in the other haulfe continually oute of our sight. And as the Egiptiens haue feigned them selues. xii. goddes, so likewyse haue thei. To euerie

of the whiche they referre one moneth, and one signe of the Zodiaque. Thei haue prophecied vnto kinges, many aduentures. As vnto Alexandre victory, when he made his exploitte towarde Darius. Likewise to Pirrhanour and Seleucus, and other the successours of Alexandre, prophecied thei many thinges: As also to the Romaines, which had moste sure successe. Thei make compte also of. xvitij. other starres: without, and beside the waie of the zodiaque, xii. towarde the northe, and the residew towarde the southe. Of the whiche, so many as appiere in sight, they iudge to apperteigne to the quicke, and the other to the dead. These troublesome males haue thei brought into the worlde more then enoughe, beside the accompte that thei make of their obseruations, and deuinacions from their beginninge to Alexandres time: nombringe them thre thousande and fourty yeres (a shamefull lie) excepte thei wil entrepzete their yeres by the Mone, as the Egiptians doe, comptinge euery monethe for a yere.

¶ The. iiii. Chapiter.

¶ Of Iewry, and of the life, maners, and Lawes of the Iewes.

Alestina, whiche also is named Iudea, beinge a seuerall prouince of Siria, lieth betwixte Arabia Petrea, and the countrie Cœlosiria. So bordering vpon the Egiptian sea on the west, and vpon the floude Iordan on the Easte, that the one with his waues washeth his clieues, and the other sometime with his streame ouerfloweth his banckes.

The Bible, and Iosephus by ensample therof, calleth this londe Cananea: a countrie renouned for manifolde substaunce. Fertile of soyle, well watered with riuers, and springes, and rich with precious balme. Lienge in the nauelle of the world, that it neither might be broyled with heate, ne frosen with colde. By the reason of the which mildenes of aier, it was iudged by the Israelites or Hebrues, (and rightlye so iudged) to be the countrey that God promised vnto Abraham

ham, Isaac, and Iacob, flowinge in aboundaunce of milke and honie. Upon the hope of enioyenge of this londe, followed they Moses oute of Egipte foure yeres wandering in Campe. And before thei ware brought into Cananea by Iosua, his substitute, ouercame with strong hande, one and thirty kinges.

This is the people that onely of all other may chalenge the honour of auncientie. This is the people alone ẏ mighte haue gloryfied in the wisedome, and vnmedled puritie of Language, as beinge of all other the firste. This is the people that was mother of lettres, and sciences. Amonge these remained the knowledge of the onely and euerliuinge God, and the certeintie of the religion that was pleasaunte in his eies. Among these was the knowledge, and foreknowledge of al, sauinge that Helas, they knewe not the visitour of their wealthe, and the ende of their wo, Iesus the sauioure of all that woulde knowe him, and sieke life in his deathe. But him whome thei knew not, when by reason thei should: him shal thei yet ones knowe in time when the father woulde.

The Israelites, the Hebrues or the Iewes (for all in effecte soundeth one people) liue aftre the rule of the lawes, whiche Moses their worthy duke, and deuine chiefteine, declared vnto theim. Withoute the whiche also or anye other written, thei liued holily, hundred of yeares before: atteininge to the truthes hidden from other, by a singuler gifte aboue other. That Philosophre of Philosophers, and deuine of deuines, Moses the merueilous, waienge in his insight, ẏ no multitude assembled, coulde be gouerned to continuaunce without ordres of equitie, and lawes: when with rewardes to the good, and reuenge vpon the euill, he had sufficiently exhorted, and trained his people to the desire of vertue, and ẏ hate of the contrarie: at the last beside the two tables receiued in the mounte Sinah, added ordres of discipline, and ciuile gouernaunce, full of all goodlines and equitie. Whiche Josephus, the Iewe, (a manne of greate knowledge, and eloquence, aswel in the Hebrewe, his natural tōgue, as in the Grieke, amonge whome he liued in notable fame not a fewe yeres) hath gathered, and framed into one seuerall

rall treatise. Out of the which, because I rather fansie, if I maye with like commoditie, to folowe the founteines of the first Authours, then the bookes of abredgers, which often bring with them much puddle: I haue here translated, and annexed to the ende of this booke, those ordres of the Iewes commune welthe. leding the for the reste to the Bible. And yet notwithstanding, loke what I foūde in this Abredger, neither mencioned in the bible, nor in that treatise, the same thus ordrely folowethe.

The heathen writers, and the Christianes, do muche differ concerninge the Iewes, and Moyses their chiefteine. For Cornelius the stylle, in his firste booke of his yerely exploictes, called in Latine Annales, dothe not ascribe their departure oute of Egipte to the power and cōmaūdement of God: but vnto necessitie, & cōstrainte, with these wordes:

A great skuruines, and an ytche saieth he, beinge risen throughe oute Egipte, Bocchoris, the king seekinge remedye in the Temple of Jupiter Hammon, was willed by responcion to clense his kingdome: And to sende awaye that kinde of

people whom the goddes hated(he meaneth the Iewes) into some other cõtrey. The whiche when he had done, and they (as the poompe of al skuruines, not knowing wher to become) laye cowring vndre hedges, and bussches, in places desert, and many of them dropped away for sorowe and disease: Moyses (whiche also was one of the outecastes saieth he) counseiled them not to sitte ther, awaytinge after the helpe of God or of man, whiche thei ware not like to haue; but to folowe him as their capteine, and lodesman, and committe them selues vnto his gouernaunce. And that herunto thei all agreinge, at wilde aduentures, without knowing what thei did, tooke their iorney. In the which thei ware sore troubled, and harde bestadde, for lacke of water. In this distresse, whē thei ware now ready to lye them downe, & die for thirst, Moyses espienge a great heard of wilde Chamelles comming fro their fedinge, and going into woddie place ther beside, folowed them. And iudginge the place not to be without watre, for that he sawe it fresshe and grene, digged and founde plenty of watre. Wherwith when thei had

had releued thē selues, thei passed on. vi. daies iourney: and so exployted that the seuenth daye thei had beaten out all the enhabitauntes of the contry, where thei builte their Citie, & their temple. Moyses then to the entent he might satle the peoples hartes towarde him for euer: deuised them newe ordres, and ceremonies cleane contrary to all other nations. For (saieth Cornelius) Looke what so euer is holy amonge vs, the same is amonge them the contrary. And what so euer to vs is vnlawfulle, that same is compted lawefull amonge theim. The ymage of the beaste that shewed them the waye to the waters, and the ende of their wanderinge: did thei set vp in their chambres, and offre vnto it a rambe, in the despight of Iupiter Hammō. whom we worship in the fourme of a Rambe. And because the Egiptians worshippe their goddesse Apis in the fourme of a cowe, therfore thei vse to slea also in sacrifice a cowe. Swines flesshe thei eate none, for that thei holde opinion that this kynde of beaste, of it selfe beinge disposed to be skorvie, might be occasion againe to infecte them of newe. The seuenth daye thei

thei make holy day. That is to say spende awaie in ydlenes and rest: for that on the seuenth daye, they founde reste of theyr wandering, and misery. And when they had caughte a sauour in this holye daye loytering: it came to passe in proceste of tyme, that thei made a longe holydaye also of the whole seuenthyere. But other holde opinion that thei do obserue suche maner of holye daies, in the honour of Saturne the god of fastyng and famine: with whose whippe thei are lothe againe to be punisshed. Their breade is vnleauened. These ceremonies and deuises, by what meanes so euer they ware brought in amonge them, thei do stiffely defende. As thei are naturally giuen, to be stiffe in beliefe, and depe in loue with their owne althoughe towarde al other thei be most hatefull enemies. So that thei neither will eate ne drincke with them: no nor lye in the chambre that a straunger of a nother nacion lyeth in. A people altogether giuen vnto leachery, and yet abstayning from the enbrasinges of the straunger. Emonge them selues thei iudge nothinge vnlawfull. Thei deuised to rounde of the foreskinne of their yarde (whiche we

we call circumcision) because thei would haue a notable knowledge betwene thē, and other nacions. And the firste lesson thei teache vnto their children, is to despise the goddes. The soules of those ý die in tormentes, or in warre, thei iudge to be immortall. A continuall feare haue thei, & a regard of heauen and helle. And where the Egiptians honour many similitudes and Images of beastes, and other creatures, whiche thei make them selues: the Iewes onely doe honour with their spirite and minde, and conceiue in their vnderstandyng, but one onely Godheade, Iudging all other that worshippe the Images of creatures, or of manne: to bee vngodlie and wisked. These and many other thinges doth Cornelius write, and Trogus also in his. xxxvi. booke.

There ware amonge the Iewes thre seueralle sectes, differyng in life from the reast of the people. The Phariseis, the Sadduceis, and the Esseis. The Phariseis vsed a certeine rough solempnesse of appareille, and a verye skante fare: determinyng the Traditions of Moyses, by certein ordenaunces and decrees, whiche thei them selues sette vp. Thei carted vp-

pon their forheades, and on their lefte armes, prette billettes of Paper, facioned for the place, wherein ware writtē the tenne preceptes of ỳ two Tables. And this did thei for that the lorde saieth: And these shall thou haue (meanyng the commaundementes) as a remembraunce hāging before thine eyes, and alwaie ready at thine hande. These ware called their Phylacteries, of these two woordes Phylexi and Thorat, wherof the former signifieth to Kiepe, and the other, the Lawe. These menne also hauyng vppon their skirtes muche broder gardes then other, stacke them full of Thornes, whiche beatyng and prickyng them on the hieles as thei wente, might putte them in remembraunce of the cōmaundemētes of God. Thei attributed all thynges vnto God, and destenie, whiche thei call Emarmeni. Neuertheles thei graunted, that it laie muche in the free choise of manne: either to doe, or not to doe the thinges that are iust and godlie. but yet destenie to helpe in al cases. Whiche destenie thei thought to depende of the influence of the bodies aboue. Looke what their superiours and Elders had saied, or answered to any demaunde

maunde, thei neuer woulde contrarie it. Thei beliened that GOD shoulde come to Judge the worlde, and that all soules ware euerlastyng. And as for the soules of the good, thei helde opinion, that thei passed from one bodie to another, vntill the date of the generall resurrection. But the soules of the wicked, to be plonged in to euerlasting prison & dongeō. The name of Pharisei was giuē vnto them for that thei ware disguised fro ẏ cōmune maner of other, as ye would saie, Sequestred.

The Sadducets denied that there was any destenie, but that God was the beholder of all, and that it laie in the choise of manne, to doe well or euill. And as for ioye or sorowe that the soule shoulde suffre after this life, thei denied. Neither beliened thei any resurrection: because thei thoughte the soule died with the bodie. Thei would not beliene that there ware any spirites, good or bad. Neither would thei receiue more of the Bible, then the fiue bookes of Moses. Thei ware sterne men, and vncompaignable: not so muche as ones kepyng felowshippe one with another. For the whiche sternesse, thei named theim selues Sadduceis, that is to

saie

saie, iuste menne.

The Essens ware in all poinctes verie like vnto our cloisterers, abhorryng mariage and the companie of women. Not for that thei condempned Mariage, or the procreation of issue, but for that thei iudged a manne ought to be ware of the intemperauncie of women. And that no woman kept her self true to her husbãde. Oh shameful opinion, and muche better to be reported by the dead, then to be credited of the quicke, bee it neuer so true. Thei possessed all thinges in commune. As for cheekes or reuilinges, was to thẽ muske and Honie, and slouenly vndaftnesse, a greate comelinesse. So that thei ware alwaie in a white surcote, all was well. Thei had no certein abiding in any one citie: but Celles ouer all, where so euer thei became. Before the risyng of the Sonne, thei spake nothyng that touched any worldly affaire: but praied the sonne to rise. After whosevpryste thei laboured vntill eleuen of the clocke. And then, washyng firste their whole bodie in water: thei satte doune together to meate, in solempne silence euery manne. Swearing thei compted forswearyng. Thei admit-

ted

ted no manne to their secte, vndre a yere of probacion. And aftre what time thei had receiued him: yet had thei two yeres more to proue his maners and conditi-ons. Suche as thei tooke with a faulte, thei draue fro their cõpaignie. Enioyned by the wate of penaunce, to go a grasing like a beast, vntill his dieng daie. When tenne ware sette in a companie together, no one of them spake without the consẽte of the other nyne. Thei would not spitte within the precincte of the compaignie e-mong theim, ne yeat on their righte side. Thei kept the Sabboth with suche a pre-cisenesse, that thei would not that daie, ease nature of the belie burden. And whẽ vpon other daies, nature forced theim to that easemente, thei caried with theim a litle spade of woodde, wherwith in place moste secreate, thei vsed to digge a litle pit, to laie their bealie in. And in the time of doyng, thei also vsed a very greate cir-cumspection, that their clothes laie close to the grounde rounde aboute theim, for offendyng (saied thei) of the Maiestie of God. Upon whiche respecte, thei also co-uered and bewried it, assone as thei had done that nature required. Thei ware of

verie

verie long life, by the reason of the vnifourme diete that thei vsed, alwaie after one rate of fare: whiche was onely the fruicte of their countrie Palme. Thei occupied no money. If any manne suffered for wel doyng, or as wrõgfully condempned, that thoughte thei the beste kinde of death. Thei holde opinion that all soules ware made in the beginnyng, and put into bodies from tyme to tyme, as bodies did niede theim. And for the good soules beyng ridde of their bodies againe, thei saied there was a place appointed beyond the weast Ocean, where thei take repose. But for the euill, thei appointed places toward the East, as more stormie colde, & vnpleasante. Ther ware amõge them that propheried thinges. Some of them gaue themselues to wedlocke: least if thei should be of the oppinion that men oughte to abstaine vttrely from women, mankinde should fade, and in processe be extincte. yeat vsed thei the compaignie of their wiues nothing at riote.

The lande of Siria (whereof we haue named Jewrie a parte) is at this daie enhabited of the Grekes, called Kriphones, of the Jacobites, Nestorians, Sarracenes

racenes, and of two christian nacions, the Sirians and Marouines. The Sirias vse to sate Masse, after the maner of the Grekes: and for a space ware subiecte to the churche of Rome.

The Marouines agre in opinion with the Jacobites. Their lettres and tongue are al one with the Arabique. These christianes dwelle at the Mounte Libanus. The Sarracenes, whiche dwelle aboute Jerusalé (a people valeaũt in warre) delighte muche in housbandrie and tilthe. But contrary wise, thei that enhabite Siria, in that poincte are nothing worth The Marouines are feawe in nombre, but of all other thei are the hardieste.

¶ The. v. Chapitre.

¶ Of Media, and the maners of the Medes.

MEdia (a countrie of Asia) as Solinus writeth, toke the name of one Medus, the sonne of Medea & Egeus, kyng of Athenes. Of whō the people ware also called Medes. But Josephus affirmeth that it was so named

named of Medius, the sone of Japheth. This countrie as it is sene in Ptolomie, hath on the Northe, the sea named Hircanum, on the West Armenia, and Assiria, on the Southe Perse, and on theast Hircania and Parthia. Sauing that betwixte Parthia and it, there ronneth a mountaigne, that seperateth their frontiers. The feates that thei mooste exercise, are shootyng and ridyng. Wherein thei be righte experte, & almoste (for those quartres) without matche or felowe. It hathe bene there a longe continued and auncient custome, to honour their kynges like goddes. The rounde cappe, whiche thei cal Tiara: and their long sleued garmentes, passed from them to the Persians together with the Empire. It was a peculier maner vsed of the Kynges of the Medes, to haue many wiues. Which thyng was afterwarde also taken vp of the communes: so that at lengthe it was thought vnmete to haue fewer wiues then seuen. It was also a goodlie thyng for a woman to haue many husbandes: and to be without fiue at ones, was rompted amisersble state. The Medes entre leagues and couenauntes, both attre the maner

maner of the Grekes, and also with drawing blond vpō some parte of the arme aboute the shoulder, one of another, whyche thei vse to licke eche of of others body. All that parte of the coūtrey that lieth towarde the Northe, is barreyn and vnfruictefulle. Wherefore thei vse to make store of their fruicte, and to drie them, and so to worke them into a masse or lumpe for their foode. Of rosted Almondes thei make their breade: and their wine of the rootes of certein herbes. Thei eate great plentie of the flesshe of wilde beastes.

¶ The. vj. Chapitre.

¶ Of Parthia, and the maner of the Parthians.

A Certeine nombre of Outlawes and Banished menne, called Parthie, gaue name to this Countrie: After suche tyme as by train, and stealth thei had gotten it. On the Southe it hath Carmania, on the Northe Hircanum, on the Weast the Meades.

and on the eaſte the countrye of Arabia. The countrie is hilly, and full of woodes, and of a barreine ſoyle. And a people which in the time of the Aſſirians, and Medes, ware ſcante knowen, and litle eſtiemed. In ſo moche that when ỹ highe gouernaunce of the whole (whiche the Grekes call the Monarchie) was yelded into the hãdes of the perſians: thei ware made a butin, as a nombre of raſkalles without name. Laſte of all thei ware ſlaues to the Macedonies. But afterward in proceſſe of time, ſuche was the baleaũtenes of this people, and ſuch ſucceſſe had thei: that thei became lordes, not ouer their neighbours onely rounde aboute theim, but alſo helde the Romaines (the conquerours of the worlde) ſuche tacke, that in ſondrie warres they gaue them great ouerthrowes, and notablye endamaged their power. Plinie reherſeth. xiiij kingdomes of the parthians. Trogus calleth them Emperours of the eaſt part of the worlde. Althoughe they, and the Romaines holding the weſte, had deuided the whole betwixte them.

Aftre the decaye of the Monarchie of the Macedonians, this people was ruled

led by kinges. Whome generally by the name of the firſt king, thei termed Arſaces. Nerte vnto the kinges maieſtie, the communaltie bare the ſwaye. Vnte of whome they chaſe bothe their Capteignes for the warres, & their gouernours for the peace tyme. Their language is a ſpeache mixte of the Scithians, & Medes. Their appareil at the firſte, was after their faſion vnlike to all other. But when thei grewe vnto power, louſe and large, & ſo thynne: that a man mighte ſee thorough it, after the faſion of the Medes. Their maner of weapon, & armour, was the ſame that the Scithians vſed. But their armies ware altogether almoſte of ſlaues and bondemen, contrary to the maner of other peoples. And for that no manne hath auctoritie amonge them to giue fredome vnto anye of this bonde offſpring: The nombre of them by continuaūce, came vnto a greate multitude. Theſe do thei bringe vp, and make of as deerly, as thei do of their owne children: teachinge them to ride, to ſhote, to throwe the darte, and ſuche like feates, with great diligence, and handſomenes. Erhe commune ther, acordingto his ſub

staunce, findeth a greate nombre of these to serue the kinge on horsebacke, in all warres. So that at what time Anthonie the Romaine made warre vpon the parthians, wher thei mette him with fyftie thousande horsemen: there ware of the whole nombre but eyghte hundred fre borne. They are not skylfull to fighte it oute at hande stripes, ne yeat in the maner of besieging or assaulting: but all together after the maner of skirmisshe, as thei spie their aduauntage. Thei vse no trompet for their warninges or onsettes but a dromme: neither are thei able to endure longe in their fighte. For yf they ware so good in continuaunce, as thei be violente at a brunte: ther ware no multitude able to sustein their force. For the mosse parte thei breake of, when the skirmiche is euen at the whottest. And within a while after thei feigne a flight, wher with thei beginne againe a newe onsette. So when thou thinckest thy selfe moosse sure of the honour of the fielde, thē arte thou at the poinct of the hardest hasarde. Their horsemen vse armour of mayle entrelaced with fethers: bothe for their owne defence, & the defence also of their horses.

horses. In times passed thei occupied no golde ne siluer, but only in their armour. Upon regarde of chaunge in their luste, thei mary eyeone many wiues. and yet punishe thei none offece so greuously as adultery. For the auoyding wherof, thei doe not onely forbidde their women by generall restraynte from all feastes, and banckettinges of men: but also from the sighte of them. Some neuertheless do wrighte, amonge the whiche Strabo is one, that thei vse to giue their wiues sometime to their friendes, as in ỹ wayt of mariage, that thei maye so haue issue. Thei eate none other flesshe but suche as thei kylle at the chace. Thei be euer on horsebacke, whether thei go to the fielde or the banket, to bye, to selle, to cõmune of aughte with their friende, or to doo any thing that is to be done. Yea thei dispatche al commune and priuate affaires, sittinge on horsebacke. And this is to be vnderstonden of the fre borne: for the slaues are alwates on foote. Their burtall for all menne (sauinge the kinge) is the dogges bealy, and the kytes. But when thei or suche like haue eaten of, the flesshe, thẽ couer thei the bare bones with earth.

Thei haue great regarde vnto their goddes, & the worshyp due vnto them. Thei are men of a proude nature, busie medlers, and seditious, craftie, deceiptfull, malaparte, and vnshamefaced: for thei holde opinion that it becometh the man aswell to be sterne, as the woman to be mylde. Thei be euer in some stirre, either with their neighbours, or elles amonge them selues. Men of fewe wordes, and readier to doe, then to saye. And therfore whether it go with them or against thē thei lappe it vp in silence. Thei obey not their superiours for any reuerence, but, for feare. Altogether giuen to lechery, and yet skante in fiedinge. No farther trewe of worde or promesse, then semeth them expediente for their owne behoue.

¶ The. vii. Chapiter.

¶ Of Persia, and the maners and ordinaunces of the Persians.

PErsia (a countrie of the easte) was so called of Perseus the Sonne of Jupiter and Danae. Of whome the chiefe citie of the kingedome also, was named Persepolis. whi-

che

che in Englishe soūdeth Perseborough (or as we corruptly terme it) Perseburie, and the whole naciō Persiens. This countrie as Ptolomie writeth in his fiueth booke, hath on the northe, Media: on the West, Susiana: on the easte, the two Carmaniaes: and on the southe, an inshot of the Sea, called the Bosome of Parthia. The famous cities therof, ware Axiama Persepolis and Diospolis. By the name of Jupiter thei vnderstode the whole heauen. Thei chiefely honour the Sonne, whom thei calle Mitra. Thei worship also the Mone, the planet Venus, the fyre, the earthe, the water, and the windes. Thei neither haue aultare nor temple, nor ymage, but celebrate their deuine seruice vndre the open heauen vpon some highe place for that purpose appoincted. In doinge sacrifice thei haue no farther respecte, but to take awaye the life from the beaste. As hauing opinion, that forasmuche as the goddes be spirites, thei delighte in nothinge but the spiritual parte, the soule. Before they slea it, thei set it aparte by them, with a corone vpon the heade, and heape vppon it many bittre banninges and curses.

Some of the nacion notwithstandinge, when thei haue slaine the beaste: vse to laye parte of the offalle in the fire.

When thei sacrifie vnto the fire, they timbre vp drie stickes together, cleane withoute pille or barcke. And after what time thei haue powred on neates tallowe, and oyle, thei kindle it. Not blowing with blaste of blowesse or mouthe: but makinge winde as it ware with a ventile, or trenchour, or suche like thinge. For yf any manne either blowe into it, or caste in any deade thing, or any durte, or puddle, it is deathe to the doer. The Persians beare suche reuerence to their floudes, that thei neither wasshe, pysse, nor throwe deade carcasse into them. No not so muche as spitte into thē: But very reuerentlye honour their water after this maner. Comminge to lake, mere, floude, ponde, or springe: thei trenche out a litle diche, and ther cut thei thethrote of the sacryfice. Being well ware, that no droppe of blode sprinckle into the water by. As thoughe all water ware polluted and vnhalowed ouer all: yf that should happen. That done their Magi (that is to say men skylfull in ẏ secretes of nature)

layeng

layeng the flesh vppon a heape of Myr-
tus, or Laurelle, and tymbryng smalle
wandes about, sette fyre theron & brenne
yt. And pronouncyng certein curses, they
myngle ople, mylke, and hony together,
and sprinkle into the fyre. But these cur
singes make they not against the fyre ne
water. But against the earthe, a greate
whyle together: holding in their hande
a boūdle of smalle myrte wandes. Their
kinges reigne by succession of one kinbren
or stocke. To whom who so obeyeth not,
hath his heade & armes striken of: and so
wythout buriall is throwē out for karr-
reine. Policritus sheweth that euery king
of the Persians, buyldeth his howse vpō
a greate hille: and ther bourdeth vp all
the threasure, tribute, & tare that he re-
ceyueth of the people: to be a recorde
after his deathe how good a husbonde he
hath bene for ỳ cōmune wealthe. Suche
of the subiectes as dwelle vpon the sea
coast, are tared to paie money. But those
that enhabite toward the mydde londe:
suche cōmodities as the quarrtre beareth
or hath wher they dwelle. As apothecary
druggues, woolle, coulours, & suche like
and cateille accordingly. He is not per-
mitted

any one cause, to putte any man to death. Neither is it lawfull for any other of the Persians to execute any thyng against any of his house or stocke, that maie seeme in any wyse cruelle. Euery one of them marie many wiues: & holde many cõcubines also beside, for the encrease of issue.

The king proclaimeth rewarde vnto him, that within one yere begetteth most children. Fiue yere after thei are begotten, thei come not in the fathers sight, by a certein ordenaunce vsed emong theim: but are broughte vp continually emong the women. To the ende that if the childe fortune to dye in the time of his infancie, their fathers griefe maie be the lesse. Thei vse not to marie but in one tyme of the yere: toward midde Marche. The bridegrome eateth to his supper, an apple of that countrey, or a litle of the marbone of a Chamel: and so without any farther banquettyng goeth to bedde. From fiue yeres olde, to twentie and fowre, thei learne to ride, to throwe the Darte, to shoote, and chiefly to haue a tongue voide of all vntruthe. For their nouriturying and trainyng in good maners, thei haue appointed theim Maisters of greate so-

brenes and vertue, that teache them dities, and prette songes, conteinyng either the praises of their Goddes, or of some worthy Princes. Whiche sometime thei sing, and sometyme recite without note: that so thei mighte learne to conforme their liues vnto theirs, whose praises thei seeme them selues to allowe. To this lesson assemble thei alwaie together, at the calle of a Trompette And as thei growe into yeres, an accompt is required of the how well thei haue borne awaie the lessons of their childhode. Thei vse to ronne the race, & to course, bothe on horsebacke and on foote: at the leadyng of some noble mannes sonne, chosen for the nones. The field for the race, is at least thre mile and thre quarters longe. And to the ende that heate or colde should the lesse trouble them, thei vse to wade ouer brookes, and swimme ouer riuers, & so to rowme and to hunte the fieldes, and to eate & drinke in their armour, and wette clothes. The frupes that thei eate are akeornes, wild Peares, and the fruicte of the Terebinthine tree. But their daiely foode after their ronnyng, and other exercises of the bodie: is hard Bisquette, or a like crustie

breade,

bread, Hortechocques, Gromelle sede, a litle roste flesshe or sodden, whether thei lust: and faire water their drincke. Their maner of Huntyng, is with the bowe, or the Darte on horsebacke. Thei are good also in the flynge. In the forenoone thei plante and graffe, digge vp settes, stubbe vp rootes, make their owne armour, or fisshe and foule, with the Angle or nette. Their children are decked with garnishynges of golde. And their chief iuelle is the precious stone Diropus, whiche thei haue in suche price, that it maie come vpon no deade corps. And that honour giue thei also to the fire, for the reuerence thei beare there vnto. From twentie, till fiuetie: thei folowe the warres. As for byeng and sellyng, or any kinde of Lawe prattle, thei vse not. Thei cary in their warres, a kinde of shieldes facioned like a losenge, a quiure with shaftes, & a curtilace. On their heades a copintancke, embatled aboute like a turrette, and a brestplate embousted, of skaled woorke. The princes and menne of honour did weare a treble Anaxirides, facioned muche like a coate armour, and a long coate doune to the knees, with hangyng sleeues acor-

dyng.

dyng. The outside colours, but the lining white. In Somer thei weare purple, and in Wintre Medleis. The abillementes of their heades, are muche like the frontlettes that their Magj doe weare. The cõmune people are double coated doune to the midde Leggue, and haue about their heade a greate rolle of Sendalle. Their beddes and their drinking vessell, are garnished with gold. Whē thei haue matier of moste importaunce to common of, thei debate and cõclude in the middes of their cuppes: thinkyng it muche surer that is so determined, then after any other sobrer sorte. Acqueintaunce mieting of equall degre, griete one another with a kisse. But the inferiour mietyng with his bettre, enclineth his bodie forewarde with lowe reuerence. Thei bewrie their corpses in the grounde, cearyng them all ouer with ware. Their Magicens thei leaue vnbewried, for the foules to dispetche. The childzen there, by an ordenaunce no where eiles vsed: doe carnally knowe their mothers. Thus haue ye heard what the maners of the Persians ware sometyme.

Herodotus reherseth certeine other, their

their factions not vtterly vnworthe the teilynge. That thei compted it vilanie to laughe, or to spitte before the kyng. Thei thought it fondenes in the Grekes, worthie to be laughed at, to imagine goddes to be sprong vp of menne. What so euer was dishoneste to be done, that thoughte thei not honest to be spokē. To be in debt was muche dishonour, but of all thinges moste vile for to lie. Thei vse not to bewrie their deade bodies, vntill thei haue bene torne with dogges, or with fowles. And the parentes brought to miedinesse, vse there to make cheuisaunce of their doughters bodies, whiche emong no nation elles was euer allowed. Howbeit some holde opinion, that it was also the propertie of the Babilonians. The Persians at this date, beynge subdued of the Saracenes, and bewitched with Mahometes brainsicke wickednesse, are cleane out of memorie. a people in those dates, whiche through their greate hardinesse and force, ware of long tyme Lordes of the Easte parte of the worlde. But now tombled cleane from their auncient renowme, and bewried in dishonour.

¶ The. viij. Chapitre.

¶ Of ynde, and the vncouthe trades and maners of life of the people therin.

Nde, a Countrie also of the Easte, and the closyng vp of Asia toward that quartre: is saied to be of suche a maigne syse, that it maie be cõpared with the thirde parte of the whole earth. Pomponius writeth, that alõge the shore, it is fowrtie daies sailyng the nighte also compriſed therin.

It tooke the name of the floude called Indus, whiche closeth vp the lande on the Weste side. Beginnyng at the Southe sea, it stretcheth to ỹ Sonne risynge: And Northward to the mõut Caucasus. There are in it many greate peoples: and Tounes and Cities so thicke, that some haue repoꝛted them in nombꝛe fiue thousande. And to saie truthe, it oughte not to sieme greatly straunge vnto folkes, though the coũtrie be repoꝛted to haue suche a nombꝛe of Tounes, oꝛ to be so populous: consideryng

sidering that of all other, the Indians alone, neuer discharged theim selues of any ouerplus of issue, as other haue done: but alwaie kepte their owne offspring at home in their owne countrie. Their principall floudes are Ganges, Indus, and Hypanis. But Ganges farre passeth in greatnes the other twaine. This lande by the benefite of the battling breathe of the gētle Eaast winde, reapeth corne twise in the yere. And other Wintre hath it none, but the bittre blastes of Thracterly windes called Etesiæ. Thei lacke wine, and yet some men reporte, that in the quartre called Musica, there groweth a good wine grape. In the Southe parte thereof, groweth Nardus, Cinnamome, Peper and Calamus aromaticus: as doeth in Arabia and Aethiope. The woodde Ebenum (whiche some suppose to be our Guayacum) groweth there, and not elles where Likewise of the Popinjaye and the Unicorne. As for precious stones, Beralle Prasnes, Diamantes, firie Carbuncles and Pearles of all sortes, be found there in greate plentie. Thei haue twoo Sommers, softe pimpelyng windes, a milde aier, a ranke soile, and abundaunce of

watre

watre. Diuerse of them therefore liue an hundred & thirtie yeres. Namely emong the Musicanes. And emong the Serites, yet somewhat longer.

All the Yndians generally, weare lōg heare: died either aftre a bright asshe coulour, or elles an Orenge tawnie. Their chief iuelles, are of Pearle and precious stones. Their appareille is verie diuers: and in fewe, one like another. Some go in Mantles of Wollen, some of Linnen some naked, some onely brieched to couuer the priuities, and some wrapped aboute with pilles, and lithe barckes of trees. Thei are all by nature blacke of hewe: euē so died in their mothers wōbe acordyng to the dispocisiō of the fathers nature, whose siede also is blacke: as likewise in the Aethiopians. Talle men and strongly made. Thei are very spare fieders, namely when thei are in Campe. Neither delighte thei in muche preasse. Thei are as I saied, greate deckers and trimmers of them selues, haters of theft. Thei liue by lawe, but not written. Thei haue no knowledge of lettres, but administer altogether without booke. And for ẏ thei are voide of guile, and of very sobre

diete: all thing prospereth well with thē. Thei drinke no wine, but when thei Sacrifice to their goddes. But their drincke is a bruage that thei make sometyme of Rize, sometyme of Barlie. Their meate for the mooste parte is souppynges made also of Rize.

In their lawes, bargaines, and couenauntes, their simplicitie and true meanyng well appeareth: for that thei neuer are muche contencious aboute thē. Thei haue no Lawes concernyng pledges or thynges committed to another mannes kiepyng. No witnessynges, no handwrytynges, no sealynges, ne suche like tokēs of trecherie and vntrust: but without all these, thei truste and be trusted, thei beliene and are believed, yea, thei oftentymes leaue their houses wide open without keper. Whiche truely are all greate signes of a iuste and vprighte dealyng emong them. But this peraduenture can not seatle well with euery mannes fantasie: that thei should liue eche manne aparte by hymself, and euery body to dine and to suppe when he lust, and not all at anhowre determined. For in dede for the felowshippe and ciuilitie, the contrary is

more

more allowable. They commēde and occupie muche as a commune exercise, to rubbe their bodies: specially with skrapers made for the nones. After whiche, they smothe them selues again with Ebenum, wherof I spake afore.

In their Toumbes, and Bewrialles, very plaine and nothyng costlie: But in trimming and arraieng of their bodies, to, to, gaude glorious. For there aboute they neither spare gold, ne precious stone ne any kinde of silke that they haue. They delighte muche in garmentes of white Sarcenet. And for that they sette muche by beautie, they cary aboute with theim phanelles to defende them frō the sonne, and leaue nothyng vndone, that maketh for the bettre grace of their faces. They sette asmuche by truthe alone, as by all other vertues together.

Age hath there no prerogatiue, except they winne it with their wisedome, and knowledge. They haue many wiues, whiche they vse to buye of their parentes for a yoke of Oxen. Some to serue them as their vndrelynges, and some for pleasure, and issue. Whiche maie neuertheless vse buttoke banquetyng abrode (for

any lawe or custome there is to restreine theim) excepte their housebandes by fine force, can compelle them to kepe close.

No one emong the Indians either sacrifieth corroned, ne offreth odours, ne liquours. Thei wounde not their Sacrifice in no maner of wise: but smore hym by stopping the breath. Least thei should offre any mangled thing vnto God, but that that ware in euery parte whole. He that is conuicte of false witnessyng, hath his fingres cutte of by the toppe ioinctes. He that hath taken a limme from any manne, suffreth not onely the like losse, but loseth also his hande. But if any mā haue taken from an artificer, his hande, or his eye, it lieth hym vpon his heade.

The kyng hath a garde of bought women: who take charge of his bodie, and haue the trimmyng and orderyng therof, the residue of the armie, remainyng without the gates. If the Kyng fortune to be droncken, it is not onely lawfull for any one of these women to slea hym: but she shall also as in the waie of rewarde, be coupled in mariage to the nerte king. Whiche (as is saied) is one of his sonnes, that afore enioied the Croune. It is not

lawfull

lawful for the king to slepe by daie time: and yet in the night tyme to auoide trecherie, he is forced euery houre to chaūge his chambre. When he is not in campe, he ofte tymes cometh abroade: bothe to giue sentence, and to heare matiers dependyng in question. And if it be time of daie to trimme his bodie: he bothe heareth the pleaes, & is rubbed in the meane season with the skrapers afore mencioned, by thre of his women. He cometh furthe also to Sacrifices, and to hunting: Where he is accompaignied with a rable of women, in as good ordre as ours ware wonte to be vpon Yorke mondaie. His waie is ranged with ropes, and his garde of menne abideth without. But if it fortune any to steale in, to the women (whiche is contrary to their ordre & duetie) he loseth his heade for it. There go afore hym Tabours and Belles. When he hunteth in places fensed aboute, two or thre armed women stande preste, for his aide, and defence. But when he hunteth in open place, he is caried vppon an Elephante: & euen so sittyng on his backe shooteth, or throweth the darte at his game. Some of his women ride vppon

Horses, some vpon Elephantes. As likewise in the warres, where thei fight with all kinde of weapons skilfully.

Suche menne also as haue gathered thinges into writynges, recorde: that the Indians worshippe as their goddes the father of raine Iupiter: Ganges their floude, and the familiar spirites of their countrie. And when their kyng washeth his heade, thei make solempne feast, and sende his highnes greate giftes, eche man enuyenge other, who maye shewe hym selfe moste riche, and magnificent.

The commune wealthe of the Indians, was sometyme deuided into seuen states or degrees. The Sages (whiche other calle Philosophers) ware of the first order, or state: the whiche although thei ware in nombre feawer then any of the rest: yet ware thei in honour and dignitie aboute the kyng, farre aboue all other. These menne (priuiledged from all busines) neither be troubled with office, ne be at any mannes commaundemente: But receiue of the communes suche thinges as serue for the Sacrifices of their goddes, and are requisite for bewtialles. As though thei ware bothe well acquainted,

and

and beloued in heauē, and knewe muche of the trade in helle. For this cause haue thei bothe giftes and honour largely giuen thē. And in very diede thei do muche good among the people. For in the beginning of ỹ yere, assemblyng together, thei foreshewe of raine, of drouthe, of winde and of sickenesse: and of suche like thynges as maie to profeight be foreknowen For aswell the kynge as the people, ones vnderstādyng their foresawes, and knowyng the certemtie of their iudgementes by former experience: shone the euilles, and are prestie to attende vpon that, that is good. But if any of their said Sages shall fortune to erre in his foresight: other punishement hath he none, then for euer after to holde his peace.

The seconde ordre is of housebande menne, whiche beyng more in nombre then any of the other states, and exempte fro the warres, and all other labour: bestowe their tyme onely in housebandrie. No enemie spoileth thē, none troubleth them: but refraineth fro doing them any hurte or hinderaunce, vpon respect of the profighte that redoundeth to the whole, throughe their trauailles. So that thei,

hauyng libertie without all feare to fol-
lowe their businesse, are instrumētes and
meanes of a blessed plenteousnesse. Thei
with their wiues and children, dwell al-
waie in the countrie, without resorting
to the tounes or citie. Thei paie rente to
the Kyng (for all the whole Countrie is
subiecte to their kyng) neither is it lawe-
full for any of the communes to occupie
and possesse any grounde, without paie-
yng rente. And the housebande men be-
side this rente, yelde vnto the Kynges
maiestie, a fiueth of their fruictes yerely.

The thirde order standeth all by hyre-
ders and sieders, of all sortes, whiche like
wise neither enhabite toune ne village:
but with tentes, in the wilde fieldes. And
these with huntyng and foulyng in son-
drie wise, to kiepe vnder the beastes and
hurtefull foules: that whear other wise
the housebande menne should in siede
tyme, and towarde harueste, be muche a-
cloyed and hyndered by the fowles, and
theim selues alwaie by the beastes, the
countrie is quiete frō al suche annoyāce.

In the fowrthe order are Artificers,
and handicraftesmen. whiche are deui-
ded, some into Smithes, some into Ar-
mourers,

mourers, some for one purpose, some for another, as is expediente. These doe not onely liue rente free, but also haue a certaine of graine allowed them at the kinges allowaunce.

In the sixth ordre are the menne of warre, a greate nombre daiely exercised in armes, bothe on Horsebacke, on Elephantes, and on foote. And all their Elephantes, and horses mete for their warres, are found of the kinges allowaunce.

The sixteth ordre is of Surueiours or Maisters of reporte, whiche haue the ouersighte of all thynges that are done in the realme, and the charge to bryng reporte vnto the kyng.

In the seuenth place, are thei that be Prestōtes, and heades of the commune coũsailles, very fewe in nombre, but worthy mē for their nobilitie and wisedome. Out of these are chosen counsailours for the kynges Courtes, and officers to administrethe commune wealth, and to determine cōtrouersies: yea, capitaines for the warres, and Princes of the realme.

The whole state of Inde beyng deuided into these ordres or degrees: it is also ordeined, that a man shall not marie out

of the ordre, wherin his callyng lieth, ne chaunge his trade. For neither maie the souldiour occupie housebandrie thoughe he woulde: ne the artificers entremedle with the doctrine of the Sages.

There are also amonge the Indians, persons of honour appointed to be as it ware Tutours of straungiers, to see that no wronge be done them, to put ordre for their kepyng, and Phisicke, if any falle sicke. As also (if it fortune any of thē to die) for the bewrieng of theim, and to deliuer their goodes, and money to their nexte friendes.

All causes are broughte afore the iudges, who heare the parties, and punysshe the offenders diligently. Ther is no slauery amonge them. Yea, thei haue a certaine ordinaunce, that none shalbe slaue or bonde amonge them, but all free, and of equalle auctoritie and honour. For thei holde opinion that who so accustometh his selfe neither to be Lorde ouer other, ne to wrōge any bodie: ỳ man hath prepared him selfe sauftie and ease what so euer shall happen hym by any aduenture. And a fonde thing ware it to make the lawes indifferente for all, and not to

make

make the estates of the men indifferente.

But because ther are in Inde manye sondrie contries, diuerse bothe in people and tongue (as in so large a thing muste nedes happen) ye shall vnderstonde that thei do not all alike vse suche trade as I haue described, but in some places somewhat worse.

Of those that lie towarde the Easte, some occupie tyreding, and some do not. Other dwellinge in the mershe, and fennes vpon the riuers side: occupie fisshing, and liue by the same all rawe. And the bettre to worcke their feate, thei make them selues boates. of suche canes as growe ther, of a wonderfull biggenes. So, that so muche of the cane as is betwixte joynte and joynte, is a iuste proporcion of timbre for one of their boates.

These of all the other Indians, are apparelled in matte, made of a certayne softe kinde of mere rushes. Which when thei haue gathered out of the floude, and slited oute in maner of lace: they braude together muche like oure figge frasle, or suche like kinde of mattinge, & make them selues ierkins therof.

Those that be yet by Easte of them, are

tyreders

bzieders of cataille: and liue altogether with rawe flesshe, and haue to name Padians. Whose condicions are sayde to be suche.

As often as it foztuneth any of their citezeins to be sicke, yf it be a manne: his nierest friendes, and those that are mosse aboute him, kylle him by and by. leasse (saye thei) his flesshe should ware wozse. Yea, thoughe he woulde dissemble the matter, and denie himself to be sicke, it boteth not. For withoute pardon, they kille him, and make a feasste with him. If it be a woman, looke how the menne did by the manne, so do the women by a woman. Likewise do thei with bothe soztes, when thei ware croked for age, oz become impotente: where thzoughe, what by the one meanes and the other, none of them die foz age.

Ther is another sozte of the Indians that kille no liuinge thing, ne plante noz sowe, noz builde house: but liue with herbes, and a certeine sede whiche groweth there of the owne accozde, muche like vnto gromelle. whiche thei gather with the cuppe oz shelle that it groweth in, and so seeth it, and eate it. If any of these falle sicke,

ficke, he wandereth forthe into some deserte place, and ther laieth him downe: no manne taking hede either to his lieng or to his dienge.

All these Indians that I nowe haue spoken of, in quenching of natures heate, vse their women as secretly as beastes do their females.

These Indians haue a kinde of sages, that the Grieke calle Gimnosophistæ, whiche as the worde Sophista soundeth now, might merily be interpreted brieche lesse bablers. But as Sophista did signifie then, naked Sages: or to giue one Grieke worde for a nother, naked Philosophres. These (as Petrarche writeth) haunte the outemoste borders, and shadowie partes of that countrie, wādering naked accordinge to their name, vp and downe, heather and theather, studienge, and searching the natures of thinges, the course of the heauens, and the secretes of knowledge. Thei continued sometime al the whole daye from the sonne rising, till his downe goinge: beholdinge the same with stedfaste eye, neuer tourning away the heade (althoughe it be ther moste feruently hote) searching and spienge after

certaine

certaine secretes in the body thereof.

At another time thei passe the day likewyse, standing one while on one legge, another while on another in ye broilinge sande of that contrie. Froste nor snowe, nor firie heate greued not them.

Amonge these, is ther a people called Brachmanes, whiche (as Didimus their king wrate vnto Alexandre when he wēt aboute to subdue them) liue a pure and simple life, led with no likerous lustes of other mennes vanities. This people lōgeth for no more then nature requyreth naturallye. Thei are content with suche foode as commeth to hande, desiryng no suche as other menne tourne the worlde almost vpside downe to haue, leauing no elemēt vnransaked to gette a gowbin for their glotenous gorge: but suche as the earth vnploughed, or vndoluē, yeldeth of her self. And because thei acqueinte not their table with surfet, in dede thei knowe not so many kindes of sickenesses, ne so many names of diseases as we doe: but thei bettre knowe what sounde healthe meaneth, and staied continaunce of the same then euer we are like.

Thei haue no niede to craue one another

thers helpe and relefe, wher no manne maketh clayme by(thine)and by(myne) but euery manne taketh what he lusteth and lusteth no more then he nedeth. Enuie cannot dwell ther, ne none of her impes, wher all be equalle, and none aboue other. and all alike poore, maketh all alike riche. Thei haue no officers of Iustice among them, because thei do nothing that ought to be punished. Ther can no lawe appiere, because none offēce appeareth.

The whole people hath one onely lawe, to do nothinge against lawe that nature prescribeth. To cherishe labour, to barre out ydlenes, and banishe colle couetyse. That lechery licke not away the vigour of their spirites, and strength: nor lacke throwe menne into desperate doompes. That euery manne hath enoughe, wher no manne couettes more. That neuer cōtent, is of all other the moste cruell reckles plague. For whome she catcheth, she throweth a foote beneth beggery, whilest thei canne finde none ende of their scrattinge, but the more thei haue, the fellter gnaweth their longing.

Thei warme by the Sonne, the deawe

is

is their moisture, ẏ riuer is their drinke, the faire groūde their bedde. Care breaketh not their sleape, Compassing of vanities wearieth not their minde. Pride hath no stroke ouer them, among whom ther is no diuersite. Neither is their any kinde of bonde knowen amonge them: but the bondage of the body to the minde whiche thei onely allowe to be iuste.

For the building of their houses, they sende not ouer sea for stone, thei burne no Calion to make lime to tempre their mortre, thei bake no brickes, nor digge no sande. But either make them caues in the earthe, or take suche as thei finde ready made in the sides of the mounteines and hilles. Ther dwelthei without feare of rage or ruine, of weather or of winde. He thincketh him self sauflier fenced frō showres with his caue, then with a fewe tiles: and yet hath by it a double commoditie. A house while he liueth, & a graue ready made when he dyeth. Ther is no glittering apparell, no rattelinge in sylkes, no rusteling in veluettes, but a litle vrieche of brawded russhes, or rather a couering of honeste shamefacednesse. The women are not sette oute to allure,

ne pinched in to please, ne garnished to gase at. No heare tied, no lockes outelated, no face painted, no skinne flicked, no countrefeicte coũtenaunce, nor mynsing of passe. No potticary practise, no vnckehorne termes, nor pithlesse pratlig. Finally no colours of hipocrisie, no meanes to set oute more beautie then nature hathe giuẽ them. Thei ioyne not in engẽdrure for likerous lusse, but for the loue of yssewe and succession. Thei kepe no warres, but mainteine peace: not with force, but with peaceable behauour and maners. The father and the mother folowe not the childe to ỹ bewrialle. Thei builde no toumbes for the deade: more like vnto chirches then graues. Thei bewry not vp their asshes in pottes dasshed full of pearle and precious stone. For why they esteme in these, neither the honour of the quicke, ne the pleasure of the deade: but rather the trouble and paine of bothe. Pestilence or other diseases (as I haue sayd) the Abrahmánes are not annoyed with, for thei enfecte not the ayer with any filthye doinges. But nature alwaye with them, keapeth accorde with the season: and euery elemente his tourne, with

oute stoppe or barre. Their Physicque is abstinence, which is able not only to cure the maladie already crepte in: but also to holde oute suche as otherwise mighte entre. Thei couette no sightes, nor shewes of miscrule: no disguisinges nor entreludes. But when thei be disposed to haue the pleasure of the stage, thei entre into the regestre of their stories, & what thei finde theremoste fit to be laughed at, that do thei lamente & bewaile. Thei delighte not as many do, to heare olde wiues tales, and fantasies of Robin hoode: but in studious consideration of the wonderful workemanship of the world, & the perfect disposinge of thinges in suche order of course and degree. Thei crosse no sease for merchaundise, ne learne no colours of Rethorieque. Thei haue one kinde of plaine eloquence commune to them all: tongue, & harte agreinge in truthe. Thei haue neither moote halles, ne vniuersities, whose disagreable doctrine more leaning to apisshe arte, then natural reason and experience, neuer bringeth anye staye, or certeintie of thinges. One part of this people iudgeth mānes perfectest blessednes to stande in honestie. And a nother

nother in pleasure. Not in the tickelinges of the taile, or pamperinges of the bealy, more bittre then pleasaũte as thou maye ose them: but to lacke nothing that perfecte nature desireth, ne nothing to do that perfecte nature misliketh. Thei thincke it no honour to God, to slea for him an innocẽte beast: yea thei say he accepteth not the sacrifice of men polluted with bloode, but rather loueth a worship votde of all bloodsheade. That is to saye the humble entreatie of woorde, because that propriety only (to be entreated with woordes) is coummune to God and to manne. With this therefore saye they he is pleased, because we somewhat resemble him self therin. And this was the life of ỹ vnchristened Brahmanes, wher with we christianes are so farre out of loue, that we are afraied leaste any man should beleue it to be true.

The Indians called Cathei, haue eche man many wiues. And assone as anyone husbande fortuneth to die, his whole nõber of wiues assemble before the chiefest iudges of the citie, and there eche for her self, sheweth and alledgeth her welle deseruinges towarde her housebande: how

derely she loued him, howe muche she tendered & honoured him. And she that is by them iudged to haue borne her self beste in that behaulse, and to haue bene diereste to her husbonde: she in the beste maner and moste gorgeous that she can deuise, triumphing and reioysinge, getteth her vp vpon the funeralle pyle, wher her housebandes corps lieth ready to be brente, and ther kissinge and enbrasinge the deade body, is burned together with her housebãde. So gladde is she to haue the victorie in the contencion of wiuely chastitie, and honeste behauiour toward her husbande. And the other that lyue, thincke them selues dishonoured: and escape not without spotte of repproche as longe as thei liue. Their childrẽ in their infancie, are not nourisshed vp at the libertie and will of the parentes: but certeine ther are appointed to viewe the childzen: whiche yf thei spie vnto wardnes in the infante, deformitie, or lacke of lymmes, commaunde it to be slayne.

Thei ioyne not mariages for nobilitie of birthe, or aboundaunce of substaunce, but for beaultie. and rather vpõ regarde of frute, then of lucre.

Certaine

Certaine also amonge the Indians haue this custome, that yf thei be of suche pouertie that thei be not able to marye oute their doughters: euen in the floure of her age thei bringe her, or them, furthe into the marcate with trompet & dromme, or suche other their noyses of warre: And their, after the multitude is comen together, the maiden first vncouereth her self wholie vp to the harde shoulders, on the backe haulfe, to be sene starke naked, and after that likewise on the bealy. Yf the multitude finde no faulte, but allowe her as worthye to please for her bodye, then marieth she to some one ther, whome she beste liketh.

Megasthenes writeth that vpon diuerse mounteines in Inde, are people with dogges heades, and lõge clawes, cladde in hydes of beastes, speakinge with no voyce like vnto manne, but barking onlye, muche like vnto dogges, with mouthes roughe like a grater.

Thei that dwelle aboute the heade of Ganges, haue no nede of anye kinde of meate: for thei liue by the sauour of their frutes. And yf thei fortune to iorney, so that thei thincke to fayle of the sauour

when thei would haue it, they cary with theim to smell to, at times as thei faint. But if it fortune those to smelle any horrible stincke, it is as present deathe vnto theim, as poyson to vs. It is recorded in writyng, that certaine of those ware in Alexandres campe.

We rede also that there are in Inde mē with one eye and no mo. And certein so notably eared that thei hange downe to their hieles, with suche a largenesse that thei may lye in either of them as vpon a pallet: and so harde, that thei maye rende vp trees with them. Some other also hauing but one legge, but vpon the same such a foote, that when the sonne is hote, and he lacketh shadowe, lyenge downe vpon his backe, and holdinge vp his foote, he largely shadoweth his whole bodie.

It is redde that in Cleſia certein women haue but ones childe in all their life time: and the childzen allone as thei are borne, immediatly to become hozeheded. Againe, that there is another nation, much lōger liued then we are, whiche in their youth are hozehearedd: and in their age, their heare wareth blacke. They affirme

affirme also that ther is another sorte of women that conceiue at fyue yeres olde, and liue not aboue the age of .viii. yeres. Ther are also that lacke neckes, & haue their eyes in their shoulders. Ther are also beside these, certeine salvages with dogges heades, & shacke heared on their bodies, that make a very terrible charringe with their mouthes.

But in these and suche like tales of the Indians, and their countrie: for that a manne had nede of a redie beliefe that should take theim for truthes, one had not nede to bee to large: considerynge specially that menne nowe a daies, will skante beleue the reporte of other mens writinges, in the thinges that almost lye vndre their noses.

Ther is a place betwixt Gedrosia and the floude Pndus which is called Cathainus of the Cathaiens that enhabyte it. This people ware an offspring of ỹ Scithiãs, muche altered from their naturall conditions, and wonted maners, if that that Aitone the Arminiane writeth of them in his storie, be true.

Thei passe (saieth he) all other men in quicke smelling. And thei saye of them

selues, that though all other menne haue two instrumentes of sight, yet do none se with both two in dede, but thei: all other men in cõparison either to haue no sight, or elles as it ware but with one eye. Their wittinesse is greate, but their boa stinge greater. The whole nacion of thẽ is perswaded, that thei muche passe all other men in knowledge, and the subtilties of sciences. Thei are all of colour shining white, smalle eyed, beardelesse by nature. Their lettres are after the faciõ of the Romaine, all in squares. Thei are diuerselyledde with fonde superstitions, some after one sorte, and some after another. But thei are all voyde of the true knowledge which is in Jesus Christe. Some worshipthe sonne, some ỹ moone. Other, ymages of yoten metalle, manie of them an ore. And thus to sondry suche other monsters, hath this people in sondry wyse deuided it selfe in superstition. Thei haue no maner of written lawes, nor knowe not what we meane whẽ we speake of faithfulnesse or trustinesse. And wher (as I said afore) thei haue in al hãdi workes a passing subtiltie of witte, yet in the knowledge of heauenly thinges,

thei

thei are altogether to learne: that is to saie, thei are vtterly ignorãt. A cowardly people and very feareful of death. Yet exercise thei a maner of warre, but that thei handle rather by witte, and pollicie, then by strength and hardinesse. In their fighte thei vse a kinde of shaftes, and certaine other weapons of slight, vnknowen to other countries.

Their money is a piece of square paper, with their Kynges Image vpon it. And because it cannot be durable: ordre is taken, that when it is soiled or dusked muche, with passyng from man to man, thei shall bring it to the coignyng house, and make exchaunge for newe. All their vtensiles and necessaries of house, are of golde, siluer, and other metalles. Oile is so deintie emong theim, that the kyng onely vseth it, as it ware for a precious ointement. Thus haue we treated of the Indians, and now to their borderers, the Scithians.

¶ The.ix. Chapitre.

¶ Of Scithia and their ferne maners.

Scithia (a countrie lieng by Nozth) is said of Herodotus, to take the name of Scitha Hercules sonne. Oz as Berosus Judgeth, of an other Scitha, bozne ofoure greate graundame Arare, Noahes wife, that dwelt first in that countrie. This people in the beginnyng, pente within narowe boundes, so in pzocesse by litle and litle, thzough their baleauntnes and fozce enlarged their limites: that thei became lozdes of many coũtries aboute, and grewe into a great gouernaunce and renoume. Thei nestled first vpon the floude Araris so fewe in nombze and so bale: that no manne thought theim wozthie the troubiyng oz talkyng of. But gettyng vnto them a certein king, hardie, of great courage, and notable experience in the warres: thei enlarged their land so, that thei made it stretche on the one parte (whiche is altogether Hille, and Mounteigne) vnto Caucasus, and ouer al the plain vnto the Ocean, & vnto the greate marshe of Meotis, and Tanais the floude. From

whence

whēte the countrie of Scithia now ſtretcheth all along toward the Eaſt. And becauſe the mounteigne Imaus, ronnyng along as the countrie coaſteth, deuides it in the middes into two haulues: the one haulfe is called Scithia within Imaus, and the other without (as ye would ſaie) on this ſide the Mounte, and beyonde. There neuer medled any power with theim, that was able to conquere theim: or muche to endamage theim. Thei forced Darius, the Kyng of the Perſians, with greate diſhonour to flie their countrie. Thei ſlue Cirus with all his armie. Thei made an ende of Alexandre with al his power. The Romaines ſente theim threates thei would warre with theim, but thei proued in fine but wordes. Thei are a people not tameable with any toile bittre warriours, and of greate ſtrength of bodie. At the firſt very rawe, and without any ordinarie trade of life: neither knowyng what tillage meant, ne yet hauyng any houſes or cotages to dwell in. But wandryng vp and doune the wilde fieldes and dryuyng their catteille afore theim, their wiues and their children ridyng in wagons by them. Thei obſerued iuſtice

iustice, without constraint of lawe. They compted none offēce more heinous, then theefte. As folke that had nothyng vnder locke nor keye, barre, nor bolte: but altogether in the open fielde. They nether occupied golde ne siluer. Their chief foode was milke and Hony. Against colde and other stormes, they wrapped their bodies in felles, and hides of beastes, and Mice skinnes. They knewe not what woollen meante, ne any facion of garmente.

This maner of life was in many of the Scithians, but not in all. A greate nombre of theim, as they muche differed in distaunce of place frō other, so differed they also from other in maners: and vsed a certeine trade of liuyng emong them selues, wherof we aftreward will entreate, when we haue saied somewhat more of their facions in generall.

¶ Many of the Scithians delight in mā slaughter. And the firste man that he taketh in fight, his bloud drincketh he: and offreth vnto his Kynge the heades of all thole ý he ther sleaeth. For when he hath so done, he is admitted to be partaker of the butine what so euer it be, whereof he should be otherwise partles. He cutteth

of

of the heade aftre this sorte. Firste, with his knife he maketh in it a gashe roūde aboute like a circle, vndre the eares: then taketh he it by the heare of the croune, & striketh it of. That done, he fleaeth it, and taweth the skinne betwixte his handes, vntill it become very souple and soft and kiepeth it for a hande kercher. This wille he hange vpō the reine of his horse, and glorieth not a litle in it. And he that hath moste of suche hādkerchers, is compted the valeauntest manne. There are many also that sowe together these skinnes of menne, as other doe the skinnes of beastes, and weare theim for their clothyng. Some of them flea the right hand of their enemies beyng slaine, so that the nailes also remain vpon the fingres, and make couers of theim for their quiuers.

Many of thē flea the whole bodie, and stretche out the skinne vpō certaine stickes fitted for the nones, and so sprede thē vpon their Horse. Of the Skulles of the heades thus slaine, thei make masures to drincke in: coueryng them on the outside with rawe Neates leather, and gilding them on the inside, if he be of habilitie. And when any gheste of estimacion commeth

meth vnto theim, thei offre thē to drincke in asmany as thei haue, and declare for a greate braggue of their valeauntnesse, that so many thei haue slaine with their owne hande.

Ones euery yere, all the chiefheades of the Scithians, kepe a solempne drinkyng. At the whiche the maner is, out of one of these Skulles, as out of a wassailing boule, to giue all those the wine that haue slaine an enemie. But he that hath done no suche notable acte, taketh not therof, but sitteth aparte in a corner without honour: which is iudged among thē a greate reproche. But thei that haue achieued many slaughters, thei drancke of two Goblettes together, which thei haue for that purpose.

The goddes whom thei worshippe and doe Sacrifice vnto, are these: Firste and chiefly vnto Vesta, then to Iupiter, and the goddesse of the grounde: for that thei take her to be Iupiters wife. Nexte vnto Appollo and Venus, Mars and Hercules. Yet erecte thei no Chapelle, Altare, nor Image to any of these: but onely to Mars: to whom thei offre of euery hundred prisoners that thei take, one for a sacrifice.

crifice. To the other thei offre bothe hoꝛ-
ses and other beastes, but specially hoꝛ-
ses. Swine thei so litle estieme, that thei
neither offre them to any of their goddes
ne vouchesauke to kiepe theim in their
Countrie. Looke whom the kyng punis-
sheth with death, his childꝛen he also com
maundeth to be slain, as many as be ma-
les, but the women are pardoned.

With whom the Scithians couenaũt
oꝛ make League: after this maner thei
doe it. Thei fille an earthen panne with
wine, and of the parties that shall strike
the League oꝛ couenaunte, thei dꝛawe a
quantitie of bloude, whiche thei mingle
therwith. Then diepe thei into the panne
their Curtilasse, their shaftes, their are,
and their darte. That done thei wisshe vn-
to them selues many terrible curses and
mischieses, if thei holde not the league oꝛ
couenaunte. And then dꝛincke thei the
wine. And not thei onely that strike the
couenaũtes, but also those that are mosts
honourable in their compaignie.

The bewꝛtall of their kynges is aftre
this maner: where the Kyng dieth, those
that are of his bloude, rounde his heare,
cutte of one of his eares, slice his armes
rounde

rounde aboute, all to begasshe his fore-heade and his nose, & shoote him through the lifte hande, in three or fowre places. Then laie thei the corps in a Carte, and cary it to the Gerrites, where the Sepulchres of all their Kynges are. And thei dwell vpō the floude Boristhenes, about the place wher it becometh first saileable. This people when thei haue receiued it, trenche out a square plotte in the ground very wide and large. And then rippe the beally of the corps, and bowelle it cleane: clensyng it and dryeng it from all filthe, and fille it vp with Siler Montanum, Franckencense, Smallache seede, and Anise seede, beaten together in a Morter. And when thei haue sowed it vp againe close, thei cease the whole bodie, and conueighe the same in a Carte, to the nexte people vndre the gouernaūce of the Scythiās, whiche with honour receiue it, and conueigh it vnto the nexte of their dominion: and so from one to another, vntle it haue passed rounde aboute, to as many peoples, as are of their dominion, and be comen againe to the place of bewriall emong the Gerrites. whether it is accompanied with a certain of all the peoples,

to

to whom it hath comen, as thei gathered encreace from place to place. Thei, aftre what tyme thei haue laied the corps, cophine and all, vpon a bedde of state, amid the square afore mencioned: stycke doune their tauelines and speares aboute him, and with stickes laied ouer from one to another, frame as it ware a Cielyng, whiche thei couer with a funeralle palle. Then in the reste of the voide space, that yet remaines in the Cophine made for the nones: thei bewrie one of his diereste lemmans, a waityng manne, a Cooke, a Horsekeper, a Lacquie, a Butler, and a Horse. Whiche thei al first strangle, and thrusse in, together with a portion of all sortes of plate, and of euery suche thyng as apperteined to his housholde, or body. And when the yere comes about, then do thei thus. Thei take of those that ware nereste aboute the Kyng (now there are none aboute the king, but thei be Scithians free borne, and suche as his self doth commaunde: for he maie be serued with no bought slaue) of those take thei fiuetie and as many of his beste horses. And whe thei haue strangeled bothe the men and the horses, they bowell the Horses, stuffe

their bealies againe with Chaffe, and sowe theim vp close, and sette the menne vppon their backes. Then make thei a voulte ouer roũd about the bordre of the greate square, and so dispose these Horse menne enuiron thesame, that thei sieme a farre of, a troupe of liuyng horsemen gardyng the kyng.

The communes haue also a maner of bewrialle aftre a like sorte. When one of theim dieth, his nexte neighbours and kindsfolke laie hym in a Carte, and cary hym aboute to euery of his frindes: whiche at the receipte of hym make a feaste, aswell to the kindsmen, as to all the residewe that accompaignie the corps. And when thei haue thus caried hym aboute by the space of fowretene daies, he is bewried. All the braine of his heade beyng first piked out, and the skulle rinsed with water cleane. Aboute the bodie thei sette vp three sparres of woodde slopyng, and restyng one vpon another at the toppes. Rounde about these sparres, thei straine cappyng wollen, patkyng theim as close as thei can. And within betwixt the sparres, as it ware in the middest ouer the deade, thei set a traie or shallowe trough,

where

where in to thei caſte a kinde of ſtones, that glitſereth by fire light.

The menne emong the Scithians, do not vſe to waſhe thē ſelues. But the women vſe to powre water vpon their own bodies, and to rubbe themſelues againſt ſome roughe ſtone: and then with a piece of a Cipreſſe, Leadre, or Encence tree, to grate their whole bodie, vntill it be ſomewhat bollen or ſwollen. And then enoint thei bothe that and their face, with certaine medicines for the nones: whereby thei become the nerte date a of very good ſmell, and (when the medicine is waſhed awaie) ſlicke and ſmothe.

Their commune othe, and the othe of charge in matiers of controuerſie, or iudgemente, is by the kynges clothe of eſtate: by the whiche if a man ſhalbe tried to haue forſworne hymſelf (as their enchauntours haue a maner to trie with ſalowe roddes whether thei haue or not) by and by without reſpighte, he loſeth his heade, and all his goodes. whiche tourne to the vſe of them that haue preued hym periured.

The Maſſagetes, a people of Scithia in Aſie, beyond the ſea called Caſpiū mare

in apparelle and liuyng, muche like to the Scithians, and therefore of some so called: vse to fighte bothe on horsebacke and on fote, with suche actiuitie and force, that thei are almoste inuincible in bothe. Their weapons are bowe and arrowes, Launces and Armynge swordes. Their beltes aboute their waste, the ornament of their heades, and their pollerone, are garnished with golde. Their Horses are barbed on the brest, with barbes of gold. Their reines, bridles, and trappour are all of golde. The heades of their Launces are of Brasse, and their Mulures armed with Brasse. As for Siluer and Iron thei occupie none. Ethe manne marieth one wife, and yet are the wiues of them all, commune one to another. whiche thyng is not vsed emong any of the other Scithians. When so euer any man lusteth for the compaignie of his womā, he hangeth vp his quiuer vpon the carte wherein his wife is carryed by hym, and there openly without shame coupleth.

When any one of this people wareth very aged, his frendes, acquaintaunce, and kindesfolke assēbled together, make a bealie Sacrifice of hym: sleayng asma-

ny

ny chiepe besides, as will serue for the fulnesse of the nombre. And when thei haue dressed theim, eate parte and parte like, the one with the other. And this kinde of departynge is compted emong theim, of all other moste blessed. If any fortune to pine awaie of sickenesse, hym eate thei not: but put in a hole, and throwe earthe vpō him. Sorry for the losse, that he came not to the feaste.

Thei neither sowe nor mowe, but liue by flesshe of suche beastes as thei haue, and suche fishe as Arare the floude doeth plēteously minister vnto them: and with drinckynge of Milke, wherof thei make no spare. Thei knowe no goddes but the Sonne: In whose honour thei offre vp Horses in Sacrifice, as beyng in swiftenesse moste like vnto the Sonne.

The Seretines are a debonaire people, and suche louers of quietnesse, that thei chōne to entremedle with any other people. Merchaūtes passe their outmost floude toward them, but thei maie come no nigher. Along the banques there, thei sette out suche thynges, as thei are disposed to selle. Not the Merchauntes, but the indwellers of the Countrie. For thei

selle to other, and bute of none. And thei sette them in ordre as thei iudge them in price. The buyer cometh, and as he iudgeth theim by his eye to be worthe, without further trade or felowshippe betwixte theim, so layeth he doune. And if thei receiue it, he departeth with ỹ ware. Emong them is there neither whore nor thiefe, nor adultéresse brought to iudgemente. Neither was it euer heard, that there was a manne slaine emong theim. For the feare of their Lawes worketh more strongly with theim, then the influences of the Starres. Thei dwelle as it ware in the beginnyng, or entryng of the worlde. And for that thei liue after a chast sort: thei are neither skourged with Blastynges, ne Haile, ne Pestilence, ne suche other euilles. No manne toucheth a woman there, after she hath conceiued, ne yet in the tyme of her flowres. Thei eate none vncleane beastes, ne knowe what Sacrifisyng meaneth. Euery man there is his owne Iudge, accordyng to Iustice. Therefore are thei not chastised with suche corrections as happen vnto other for synne, but bothe continue long in life, and die without griefe.

The

The Tauroscythiãs (so called for that thei dwell aboute the mounteigne Taurus) offre as many for fortune to make Shipwracke vpon their shore:) to the virgine, whose name ye shall after heare. And if it fortune any Greke or Grekes, to be driuen thether, him doe thei Sacrifice after this maner.

After what tyme thei haue made prayer after their maner, thei strike of his heade with an hachet. And (as some saie) tomble doune the carkesse into the Sea, (for this Virgine hath a Chapelle vpon the toppe of a high cleue, hangyng ouer the Sea, where this feate is doone) and naile vp the heade vpon a Gibet. In this poincte of nailyng vp the heade, all the writers agre, but in tomblyng doune the body, not so. for some affirme that the body is bewried. The Virgine Deuille, to whom thei Sacrifice: is saied to be Iphigenia Agamẽnons doughter. Their ennemies as many as thei take, thus thei handle. Euery manne cutteth of his prisoners head, and carieth it home: and fasteneth it vpon the ende of a long pole, & setteth it vp: some vpon their house toppe some vpõ their chimneis as high as thei

can. And no merueile though thei set the so that thei might well see rounde about theim: for thei sate: thei are the wardens and kepers of al their whole house. Thei liue by spoile, and by warre.

The Agathirsians are menne verie neate & fine, & greate wearers of golde in their apparell. Thei occupie their women in commune, so that thei seme all of one kindred, and one householde: neuer stryuyng nor grudgyng one with another, muche like in body vnto the Thracians.

The Neurians vse the maners of the Sithians. This people the somer before that Darius set furthe, ware constrained for the greate multitude of Serpentes ỳ ware bredde in their quartres, to chaunge their dwellyng place. Thei verily doe beleue, and wille sweare it: that euery yere ones for a certaine daies, thei become Woulues, and retourne againe into their former shape and state.

The Antropophagites (so called for that thei liue by mannes flesshe) of all menne, are the worste cõditioned, without lawe, or officer, apparelled like the Scithiens: but in language like vnto no bodye but them

them selues.

The Melanchleni do all weare blacke, as their name dothe signifie. And of these also are eaters of mannes flesshe: so manie as folowe the trade of the Scithians.

The Budines are a great nacion, and a populous, graye eyed, & redde headed al. Their heade citie is Gelone, wherof thei are also called Gelonites. Thei kepe euery thirde yere a reuelle in the honour of Bacchus: whereat thei make reuelle in dede, yea, reuell route. Thei ware sometime Griekes, whiche put of fro their countrie, seatled them selues there. And by processe, losing the proprietie of their owne tongue, became in lãguage haulfe Grekes, and haulfe Scithians. Yet are the Gelonites bothe in language and liuinge, different from the Budines. For the Budines being native of the place, are breeders of Catteile: The Gelonites, occupienge tilthe: liue by corne, and haue their frute yardes. Neyther lyke in colour ne countenaunce to the other. All their quartres are verye full, and thicke of trees. It hathe also many meres and greate. In and about the

whichethei take Ottres, and Beauers, & many other beastes: of whose skinnes they make them ptiches, and Jerkins.

The Circeis line by woodmanshippe, and huntinge, and aftre this maner. Their countrie beinge also very thicke of trees, thei vse to climbe suche as semeth them beste: and there awaite their game. At the foote of euery mannes tree lieth a dogge, and a horse well taughte to couche flatte on the bealy, as lowe as can bee. When the beaste cometh within daungier, he shoteth. And yf he hitte, he streighte commeth downe, taketh his horse backe, & foloweth with his houde.

The Argippians dwell vndre the foote of the highe mountaines. Men whiche fro their birthe are balde, both the males and the females. Their noses tourne vp like a shoinge horne, and their chinnes begreat out of measure. The sounde of their voice vnlike to all other: ther apparell aftre the sorte of the Scithians. Thei haue small regarde to brieding: by the reason wherof thei haue smalle store of cattaile. Thei lie vndre trees, which in the wintre thei couer ouer with a white kinde of felte, and in the somer take the same

same alwaye, and lie vnder the open tree. Ther is no manne that wil harme them for that thei are compted holy halowed: neither haue thei anye kinde of armour, or weapō of warre. These men haue the arbitrement of their neigbours controuersies rounde aboute And as thei determine so are thei ended. Who so flieth vnto them, is saufe as in sanctuary.

The Issedonnes haue this propertie. When so euer any mannes father ther, dieth: all his kinsfolke bringe euery man one beast or other to the house of ỳ sonne that kepeth the funeral. Which whē thei haue killed and minsed: they minse also the body of the deade. And bothe the flesshes beinge mingled together, thei fall to the banket. Then take thei the dead mannes heade, & pike the braine oute cleane, and all other moistures and ragges, and when thei haue guilte it, thei vse it for a representatiō of the partie departed. Solempnisinge euery yere further, the memorial, with newe ceremonies, and mo. This dothe the sonne for the father, and the father for the sonne, as the Grekes kepe their birthe daies.

These are also sayde to be verye iuste

dealers

dealers, & their wiues to be as valeaunte and hardie as the husbãdes. Suche haue the maners of the Scithians bene. But afterwarde being subdued by the Tartares, and wearing by processe into their maners and ordinauntes: thei nowe liue all after one sorte, and vnder one name.

¶ The.x. Chapiter.

¶ Of Tartarie, and the maners and power of the Tartarians.

TArtaria, otherwyse called Mongal: As Vincentuis writeth, is in that parte of the earthe where the Easte and the northe ioyne together. It had vpõ the easte, the londe of the Katheorines and Solangores, on the South, the Saracenes: on the weste the Naymaniens, & on the northe is enclosed with the occean. It hath the name of the floude Tartar that ronneth by it. A countrey very hilly, and full of mountaines. And wher it is champe in, myngled with sãde and grauelle, Barreine, except it

it be in places where it is moysted with floudes, which are very fewe. And therfore it is muche waaste, and thinly enhabited. Ther is not in it one Citie, ne one village beside Cracuris. And wood in the moste parte of the country so skante, that the enhabitaũtes are faine to make their fyre, and dresse their meate with the drie donge of neate and horses. The ayer intemperate and wonderfulle. Thondre, and lightening in somer so terrible, that sondry do presently die for very feare. Nowe is it broiling hote, and by and by bittre colde, and plenty of snowe. Suche stronge windes sometime, that it staieth horse and man, and bloweth of the rider: teareth vp trees by the rootes, and doeth muche harme. In wintre it neuer raineth ther, and in Somer very often. But so slendrely, that the earthe is skante wette with al. And yet is ther great store of Cattaile: as Camelles, neate, &c. And horses and mares, in suche plentie, as I beleue no parte of the earth hath againe. It was first enhabited of foure peoples. Of the Iecchamongalles that is to saye, the greate mongalles. The Sumongalles, that is to say the watre mongalles, whi-

the called them selues Tartares, of the ſoude Tartar whose neighbours thei are.

The thirde people ware called Merchates, and the fourthe Metrites. There was no differente betwixte them eyther in body or lãguage, but al aftre one ſorte and faction. Their behauour was in the beginning very brute, and farre oute of ordre, without lawe or discipline, or any good faction. Thei lined amonge the Scithians, and kept herdes of cattalle in very base ſtate and condition: and ware tributaries to all their neighbours.

But within a while aftre, thei deuided them selues as it ware into wardes, to euery of the which was appointed a capitaine: in whose deuiſes and conſentes cõſiſted thordre of the whole. Yet ware thei tributaries to the Naimãnes (their next neighbours) vntyll Canguiſka by a certaine prophecie was choſen their kynge. Ye aſſone as he had receiued the gouernaunce, aboliſhed all worſhippe of deuilles, and commaunded by commune decree that all the whole nation ſhould honour the highe godeuerlaſting: by whose prouidence he would ſeme to haue receiued

ned the kingdome. It was further decreed that as manye as ware of age to beare armour, should be prefte, and redy with the kyng at a certeyne daye.

The multitude that serued for their warres, was thus destributed. Their capitaines ouer ten (which by a terme borowed of the Frenche, we calle Diseners, are at the cõmaundemente of the Centurians. And the Cẽturiane obeied the Millenarie, that had charge of a thousande. And he againe was subiecte to the grande Coronelle that had charge ouer ten thousande: abone the whiche nombre thei mounted no degree of captaines.

This done, to proue the obedience of his subiectes, he commaunded seuen sonnes of the Princes or Dukes whiche before had gouerned the people: to be slaine by the hãdes of their owne fathers, and mothers. Whiche thinge although it ware muche againste their hartes, and an horrible diede, yet did thei it. Partely vppon the feare of the residew of the people: and partly vpon conscience of their obediẽce. For why, the people thoughte when thei sawe him begyn after this sorte: thei had had a god amongest them. So that in di-

sobeyng

sobeynge of his commaundemente, thei thought thei should not haue disobeied a king but God him selfe.

Canguista takinge stomake with this power, firste subdued those Scithians that boorded vpon him, and made them tributaries. And where other afore had bene tributaries also vnto them: now receiued he in that one peoples righte, tribute of many. Then settinge vpon those that ware further of, he had suche prosperous succesfe that from Scithia to the sonne rysinge, and fro thence to the middle earthe sea, and beyonde: he broughte all together vndre his subiection. So that he moughte nowe worthely wryte him selfe highe Gouernour, and Emperour of the Caste.

The Tartares are very deformed, litle of bodie for the moste parte, hauyng great skiepe eyes: and yet so heary on the eye liddes, that there sheweth but litle in open sight. Platter faced and beardlesse, sauyng vpon the vpper lippe, and a litle about the poincte of the chinne thei haue a feawe heares as it ware pricked in with Bodkins. Thei be communely all, slender in the waste. Thei shaue the hinder

haulfe

haulfe of the heade, rounde aboute by the croune, from one eare to another: compassyng towarde the nape of the necke after suche a facion, that the polle behynd sheweth muche like the face of a bearded manne. On the other parte, thei suffre their heare to growe at lengthe like our women: whiche thei deuide into two tresses, or braudes, and bryng aboute to fasten behynde their eares. And this maner of shauyng, do thei vse also that dwelle among theim, of what nation so euer thei be. Thei theim selues are very light and nimble: good on Horse, but naughte on foote. All from the mosse to the leasse, as well the women as the menne: doe ride either vpon Geldynges, or Kien, where so euer thei become. For stoned Horses thei occupie none, ne yet Gelding that is a striker, and lighte of his heles. Their bridelles are trimmed with muche gold, siluer, and precious stones. And it is compted a ioly thyng emong theim: to haue a great sort of siluer sounded belles, gyngelyng aboute their horse neckes. Their speache is very chourlishe and loude. Their singyng is like the bawlynge of Woulues. When thei drincke, thei shake

the heade: and drincke thei do very often euen vnto dronkennesse, wherin thei glorie muche. Their dwellyng is neither in tounes ne Bouroughes. But in the fieldes abrode, after the maner of thaunciēt Scithians in tentes. And the rather so, for that thei are all mosse generally catteill maistres. In the wintre time thei are wōt to drawe to the plaines, & in the Somer season, to the mounteignes & hillie places for the better pasture. Thei make their Tentes, or elles rounde cotages of wickres, or of Felte vndersette with smothe poles. In the middes thei make a round windowe that giueth thē lighte, & letteth out the smoke. In the middes of the Tēt, is their fire, aboute the whiche their wife and their childrē doe sitte. The menne delight muche in dartyng, shootyng, and wrastelyng. Thei are merueilous good hunters, to the whiche thei go armed at all pieces. And assone as thei espie the beaste, thei come cosking together rounde aboute and enclose her. And when euery manne hath throwen his darte, or shotte his arrowe: whilest the beast is troubled & amased with the stripes, thei steppe in to her, & slea her. Thei neither vse breade

ne

ne bakyng table clothe ne napkin.

Thei beliene that there is one GOD that made all thynges, bodily & ghostly, sene or vnsene, and hym thei honour: but not with any maner of Sacrifice or ceremonie. Thei make theim selues litle puppettes of silke or of felte, or of thynne, like vnto menne: whiche thei sette vp vpon eche side of their Tentes, and do the muche reuerence, besechyng them to take hede to their catteille. To these thei offre the first milke of all their milche catteill, of what kinde so euer thei be. And before thei begin either to eate or drinke aught, thei sette a portion thereof before theim. Looke what beaste thei kille to be eaten, thei reserue the harte all nighte in some couered cuppe, and the nexte morynge seath it and eate it.

Thei worshippe also and Sacrifice to to the Sonne, Moone, and elementes sowre. To Cham also their Lorde and Kyng, thei do very deuoute honour and Sacrifice: supposyng hym to be the sonne of god, and to haue no piere in the whole worlde: neither can thei abide to heare any other manne name hym.

This people so despiseth al other men,

and thincke theim selues so farre to surmount them in wisedome and goodnes: that thei abhorre to speake to theim, or to compaignie with theim. Thei calle the Pope and all christen menne, Doggues and Idolatres: beeause thei honour stones and blocques. And thei theim selues (beyng giuen to deuelishe superstitions) are markers of dreames, & haue dreame readers emong theim: as well to enterpreate their swevens, as to atke knoweledge of Idolles. In whom thei are perswaded that God speaketh: and therfore acordyng to their answeres, frame them selues to do. Thei marke many seasons, and specially haue regarde to the chaunges of the Moone. Yet make thei for no season, ne chaunge, any singuler holidaie or observaunce: but ilike for them all indifferently. Thei are of so gredie a coueitousenesse, and desire, that if any of them se aughte, that he coueiteth to haue, and cannot obtein with the good wille of the owner: if it apperteigne to no Tartarre, he will haue it by force. And thei thincke (through a certein ordenaunce that their Kyng made) thei offende not therin. For suche a commaundemente had thei of

Tanguista

Canguissa, and Cham, their firste Kynges: That if it fortune any Tartarre, or Tartarres seruaunt, to finde in his waie, horse, man, or womã, without the kinges lettres or his saulfcõduite: he should take it, him, her, or them as his owne for euer.

To suche as lacke money thei lende, but for shamefull gaines: that is to saie, two shillynges of the pounde for euery Monethe. And if it fortune ye to faile to make paiemente at the daie: ye shall also be forced to paie the entereſt, according to the rate of the Usurie. That is to saie, of euery tenth penie, one.

Thei do so polle and oppresse their tributaries, with subsidies, tares and tallages, as neuer did people but thei, that euer manne redde of. It is beyonde belief to saie. Thei euer coueite, and as Lordes of all, do rape, and rende from other, and neuer recompence aught. No, the begger that liueth on almose, getteth not an aguelette of hym. Yet haue thei this one praise worthie property, that if he fortune to finde them at meate: thei neither shutte the doore against hym, ne thruste him out, if he be disposed to eate. but charitably bidde them, and parte with them

suche as thei haue. But thei liede the vncleanliest in the worlde, as I haue saied, without tableclothe, napkinne, or towell to couer the borde, or to wipe at meate, or afore. For thei neither washe hande, face, ne body, ne any garmēte that thei weare. Thei nether eate breade, nor make breade, nor sallottes nor potage, nor any kinde of Pultz. But no maner of flesshe cometh to them amisse. Dogges, Cattes, Horses and rattes. Yea, sometime to shewe their crueltie, and to satisfie their vengeaunce, the bodies of suche their enemies, as thei haue taken, thei vse to rosse by a greate fire: and when thei bee assembled a good nombre together, thei teare theim of the spittes like Woulues, with their tethe, and deuoure thē. And afterward drincke vp the bloude, whiche thei reserue afore hande for the nones. Otherwise thei vse to drincke Milke. Thei haue no wine of the coūtrie it self, but suche as is brought into thē thei drincke very gredilie. Thei vse to Lowse one anothers heade, and eater as thei take a Lowce to eate her, saieng: thus wille I doe to our enemies. It is compted a greate offence emong them to suffre drincke, or a piece of meate to be

losse

lokke. Thei neuer therfore giue the bone to the Dogge, till thei haue eateu out the marrowe. Thei neuer eate beaste (suche vile niggardes thei are) as long as the same is soūde & in good likyng: but whē it fortuneth to be hurte, sicke, or febled by age, then bewrie they it in their bralies. Thei are greate sparers, & contente with smalle chaunge, and litle foode. Thei drincke in the mornyng, a goblet full of Milke or twaine, whiche serueth them sometyme for their whole daies foode.

The men and the women moste communely are appareilled ylike. The men weare vpon their heades shallowe copin tackes, cōmyng out behinde with a taile of a handefull and a haulfe long, and as muche in breadth: whiche thei fasten vnder their chinnes, for falling or blowing of, with a couple of strynges of ribbande lace, as we doe our nighte cappes. Their maried Women weare on their heades, fine wickre Basquettes of a foote and a haulf long: round, and flatte on the toppe like a barrelle. Whiche are either garnished with chaūgeable silkes, or the gaiest parte of the Peacockes feathers, and sette with golde and stones of sondrie sortes.

Affor the residue of their bodie, thei wear acordíng to their abilitie, bothe men and women, Skarlet or Meluet, or other silkes. Thei weare coates of a straunge facion, open on the left side, whiche thei put on acordingly, and fasten with fowre or fiue Buttons. Their Somer wiedes are all cõmunely blacke: and those that thei weare in Wintre and foule weather, white: and neuer lower then the knee. Wearing furres (wherin thei muche delight) thei weare not the furre inwarde, as we communely doe: but contrariwise the heare outwarde, that thei maie enioie the pleasure of the shewe.

It is harde to discerne by the appareile the maide, fro the wife, or the woman fro the manne: so like arated doe the menne and the womẽ go. Thei weare breches, the one and the other. When thei shal go to the skirmishe, or to battaille, some couer their armes (whiche at all other tymes are naked) with plates of iron, bucKeled together alonge, in many pieces, that thei may the easelier sturre their armes. Some doe thesame with many foldes of Leather: wherwith thei also arme their head. Thei cannot handle a target:

nor

nor but fewe of theim a launce or a long sweard. Thei haue curtilasses of iij. quarters longe: not double edged but backed. Thei fighte all with a quarter blowe, & neither right downe, ne foyning. Thei be very redy on horsebacke, and very skilful archers. He is compted moste valeaūte, that best obserueth the commaundement and the obedience dewe to his capitaine. Thei haue no wages for their souldie, yet are thei prest, and ready in all affayres, and all commaundementes. In battayle, and otherwise wher oughte is to be done, very politike and experte. The princes and capitaines entre not the battle, but standing aloofe, crye vnto their men, and harten them on: lookinge diligently aboute on euery side what is nedefull to be done. Sometime to make the armye seeme the greater, and the more terrible to the ennemy: thei set vp on horsebacke their wiues and their children, yea and men made of cloutes. It is no vilany amonge them to flye: if any thinge maye eyther be saued or wonne by it. When thei will shoote, thei vnarme their righte arme, and then let thei flye with suche violence, that it pearceth all kinde of ar-

nour. Thei giue the onset flockinge in plumpes, and likewise in plompes they flie. And in the fighte thei so shoote backe warde behinde them, that thei slea many of their ennemies pursuinge the chase. And when thei perceiue their ennemies disperled by pursuinge the chase, or not to fighte any thing wholie together: soudeinly retourninge, thei beginne a newe onset with a hayle of shotte, neither sparing horse ne mā. So that oftetimes thei ouercome when thei are thoughte to be vāquisshed. When thei come to enuade any quartre or countrie, thei deuide their armie, and sette vpon it on euery parte: so that the enhabitours can neither haue laisure to assemble and resiste, ne waye to escape. Thus are thei alway sure of the victory, whiche thei knytte vp with moste proude cruelitie. Neither sparinge manne woman ne childe, olde ne younge sauing the artificer onely, whome thei reserue for their own vses. And this slaughter make thei after this maner. When thei haue all taken them, thei distribute them to their Centurians: who committe them againe to the slaues: to euery one fewer or moe accordinge to the

multitude

multitude. And when the slaues haue all slayne them as bouchers kylle hogges: then for a terrour to al other ther about: of euery thousãde of ỹ dead thei take one, and hange him vp by the heles vpon a stake, amydde these deade bodies: and so ordre his heade as though it appered by his facion or maner of hanginge, that he yet bothe harkened the complainte of his felowes, and lessoned them againe. Many of the Tartarres when the bodies lie fresshe bliedinge on the grounde, laye them downe alonge, and sucke of ỹ bloud a full gloute.

Thei kepe faithe to no manne, howe depely so euer thei binde them selues therunto. Thei deale yet worse with those that thei ouercome with force. The maidens and younge women thei deflowre, and defile as thei come to hande, neither do thei iudge it any dishonestie. The beautifullersorte thei leade away with thē: and in extreame misery, constraine them to be their slaues all their lyfe longe.

Of all other thei are moste vnbridled in leachery. For although thei marye as many wiues as thei lyste, and are able to kepe: no degre prohibited, but mother, doughter,

doughter, and sister: yet are thei as rācke bouguers with mankinde, and with beastes, as the Saracenes are, and no punishmente for it amonge them. The woman that thei marie, thei neuer take as wife, ne receiue any dowrie withher, vntill she haue borne a childe. So that if she be barren he maye caste her vp, and mary another.

This is a notable mervaile, that though amonge theim manye women haue but one manne: yet thei neuer lightely falle out, ne brawle one with another for him. And yet are the menne parciall in theyr loue: shewing muche more favour to one then another, and goynge fro the bedde of the one, streighte to the bedde of another. The women haue their severall tētes and householdes: And yet liue verye chastely, and true to their housebandes. For bothe the manne and the woman taken in adultery, suffre death by the lawe.

Those that are not occupied for ỹ warres, drive the catteile a fielde, and there kepe them. Thei hunte, and exercise themselues in wrastlinge, other thing doe thei not. The care of prouision for meate and drincke, apparelle and householde, they betake

betake to the women. This people hath many superstitious toyes. It is a heynous matter with them, to touche ỹ fier, or take flesshe out of a potte with a knife. Thei hewe or choppe no maner of thing by the fire, leasse by any maner of meanes, thei might fortune to hurte the thing which alway thei haue in reuerence, and iudge to be the clenser, and purifier of al thinges. To laye them downe to resse vppon the whippe that thei stirre theyr horse with (for spurres they vse none) or to touche their shaftes therewith, in no wyse thei wylle not. Thei neither kille younge birdes, ne take them in the nesse or otherwaies. Thei beate not the horse with the bridle. Thei breake not one bone with another. Thei are ware, not to spill any spone meate, or drincke, specially milke. No manne pisseth within the compasse of their sotourning place. And if any one of selfwilled stubbornesse should do it, he ware sure withoute all mercy to die for it. But if necessitie constraine thē to do it (as it often happeneth) then the tente of hym that did it, with all that is in it, musse be clensed and purified after this maner. They make two fires, thre strides

strides one from another. And by eche fire thei pitche downe a Jaueline. Upon them is tied a lyne stretching fro the one to the other, and couered ouer with buckeraine. Betwene these.ii. Jauelins, as throughe a gate, muste all thinges passe that are to be purified. Two women (to whome this office belongeth) stande, on either side one, sprinckelinge on watre, and mumblinge certaine verses. No straūgier, of what dignitie so euer he be, or of howe greate importaunce so euer the cause of his comming be: is admitted to the kinges sighte before he be purified. He that treadeth vppon the threshholde of the tente wherin their kinge, or anye of his chiefteines lyeth, dieth for it in the place. If any manne bite a gobet, greater then he is able to swallowe, so that he be constrained to put it out of his mouth againe: thei by and by make a hole vnder the tent, and ther drawe him out, and cruelly slea him. Many other thinges ther are which thei compte for faultes beyonde all forgiuenesse. But to slea a mā, to enuade a nother mannes country, cōtrary to all righte and reason, to bereue them of their goodes and possessions, to

breake

breake the preceptes of God, thei estieme as nothinge. Thei haue a beliefe that after this life thei shal liue for euer in another worlde (but what maner of worlde thei cannot telle) & ther receiue rewarde for their well doinges. When any of thē falleth sicke, & lieth at the pointe of death, thei sticke vp a Jaueline with a piece of blacke clothe at the dore of the tēte wher he lieth, that none come in as they passe by. For no manne when he seeth this, dare entre thether vncalled.

After what time the sicke is deade, his whole house gather together, and priuely conueighe the corps into some place without the tente, chosen for ỹ purpose. Ther cut they out a trenche, broade and diepe enoughe to sette vp another lyttle tent in: so that the toppe of the tent maye be well within the grounde. In that thei prepare a table with a banket: at the whiche thei sette the deade bodye in his beste appareille. And so together, as it ware with one hāde, couer all with earth againe. Thei bewry with him also some beaste of bourden, and a horse ready sadled and appointed to ride. The gentlemē by their life time, appointe out a slaue whome

(whome thei marke with their brande) to be specially bewried with him when he dieth. And this do thei vpon perswasion of a life in a nother worlde, wher thei woulde be loth to lacke these necessaries. Then doe the deades friendes take another horse, and slea him. And when they haue eaten the flesshe, thei stuffe the hide full of haye, and sowe it againe together and sette it vp ouer the graue vpon foure poles, in remembraunce of the deade. The bones do the two ordenarie women burne, for the clensinge and purifienge of the soule. But the gentlemen, and thei of higher degree, handle the hide after another maner. Thei cut it out into very fine thonges, to asmuche lengthe as thei can, and measure oute asmuche grounde aboute the Sepulchre as the thonge wille stretche vnto. for so muche groūd thincke thei shall the deade haue in a nother worlde. At the thirtieth daye thei ende their mourning.

Certaine of the Tartarres, professing the name of Christe, yet farre from his righteousnes: when their parentes ware aged, to haste their death, crame thē with gobins of fatte. Whē thei die thei burne them

them to pouldre, whiche thei reserue as a precious Jewelle, to strawe vppon their meate euery daie. But to declare with what solempnitie and ioifulnes thei sette vp their newe Kynge, after the death of tholde: because it ware to longe a thyng, bothe for the reader & writer to set out at length, I will shewe you in briefe the effecte

Abrode in the fieldes, in a faire plaine ordenary for the purpose: all the Dukes, Erles, Barons, Lordes, and the reste of the nobilitie, together with the people of the whole kyngdome, do assemble. Then take thei hym, to whō the croune is due, either by succession, or by election. And when thei haue set hym vp in a throne of Golde: thei all fall doune on their knees, and together with one voice crie out a loude, after this maner. We require the, yea, we will and commaunde the, to take the rule & gouernaunce of vs. He answereth, if ye will haue me doe so, then must ye of necessitie be redy to do whatsoeuer I commaunde ye. To come when I calle ye, to go whether so euer I sende ye, to slea whom so euer I commaūde ye, without staieng or stackering. and to put the whole kingdome and rule in my handes.

when thei haue aunswered, we are content: Saieth he againe, from hencefurthe then the speache of my mouth, shalbe my swearde. To this the people yealde with greate shoutes, and reioisynges. In the meane while the princes and the nobles, taking the king out of his throne, spread abrode on the grounde a piece of felte: vpon the whiche, thei cause hym in simple sorte to sitte doune, and thus saie to hym. Looke vp, and remembre GOD aboue the. And now looke doune also, and behold this felt vndre the. If thou gouerne welle, thou shalte haue all euen as thou wouldest wisshe it. But if contrarywise, thou shalt so be broughte doune againe, and so nighe be bereued of all: that thou shalte not haue so muche, as this poore felte left the, wherupon thou sittest. This ones saied, thei sette in to hym, of all his wiues the dierest derlyng. And liftyng vp the felte aloste, haile hym by the name of Emperour, & her by the name of Empresse. Then come there presētes streighte from al countries, and peoples of his dominion: and all the Threasoures that the kyng, his predecessour leste, are broughte him. Of the whiche he giueth giftes to al

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the princes and high estates: commaundyng the reste to be kepte for himself, and so dissolueth the Parlament as it ware.

In his hande and power is then altogether, no manne can: or though he can, he dare not saie this is myne, or this is his. No man maie dwelle in any parte of the lande, but in that wherevnto he is appointed. The Emperour hymself appointeth the Dukes: the Dukes, the Millenaries: the Millenaries, the Centurianes: and thei the Visniers: and the Visniers the residewe. The seale that he vseth hath this superscripcion. GOD in heauen, and Chuthuth Cham in earth, the forte of God, and Emperour of all menne. He hath fiue armies of greate multitude and force: and fiue chiefteines, by whom he subdueth all that stande against hym. He hymself neuer speaketh to any foreine ambassadours, nor admitteth thē to his presence, as is abouesaied: excepte bothe thei and their giftes (without the whiche specially thei maie not come) bee purified by the ordenarie women. The Kyng aunswereth by another mannes mouthe. And the persone by whom he aunswereth, be he neuer so ho-

nourable, for the tyme that he becōmeth the kynges mouthe, kneleth on his knees and giueth so diligent eare, that he swarneth not from the Kyng in one woorde. For it is not lawefull for any manne, to chaunge the kynges woordes: ne for any man in any wise, to replie against suche sentēce as he giueth. He neuer drincketh in open presence, but some body first sing to hym, or plaie vpon some instrumente of Musicque.

The gentlemen and menne of honour when thei ride, haue a phannell borne afore them, on a Jauelines ende, to kiepe awaie the Sonne. And as it is saied, the womē likewise. These ware the maners and factions of the Tartarres, for a two hundred yeres paste.

The Georgiās, whom the Tartarres aboute the same tyme did subdue: ware christians, after the fourme of the Greke Churche. Thei ware neighbours to the Persians. Their dominiōs stretched out a great length, from Palestine in Jewrie to the mounteignes called Caspij. Thei had eightene Bishoprics: and one Catholicque: that is to saie, one generall bishoppe, whiche was to them, as our Metropolitane

cropolitane to vs. At the firste thei ware subiecte to the Patriarche of Antioche. Menne of greate courage and hardinesse. Thei all shaued their crounes: the Laietie square, the Clercques rounde. Their women (certeine of theim) had the ordre of knighthode, and ware trained to the warres. The Georgianes when thei ware sette, ordered, and raunged in the fielde, and ware at poinct to ioyne the batteill: vsed to drincke of a gourdfull of strong wine, aboute the bigguenes of a mannes fiste. And to sette vpon their enemies: muche amended in courage.

Their Clercques, whiche we calle the Spiritualtie, mighte vse bothe Simonie and vsurie at their wille. There was continuall hatred betwixte Tharmenians and them. For the Armenians ware also chriſtians, before the Tartarres had subdued the Georgianes and thē. But thei differed in many thinges, from the belief and factions of the true Churche. Thei knewe no Chriſtemas daie, no vigilles, nor the fowre quartre fastes, whiche we call Embryng daies. Thei fasted not on Easter euē, because (saie thei) that Chriſt rose that daie aboute euen tide. Upon e-

very Saturdaie, betwixte Easter and Whitsontide, thei did eate flesshe. Thei ware greate fasters, and beganne their Lēte thre wekes afore vs: and so streightly fasted it, that vpon the Wedensdaie and Fridaie, thei neither eate any kinde of fisshe, ne aughte wherin was wine, or oile. Beleuing that he that dranke wine on these twoo daies: synned more then if he had bene at the stewes with a whore. On the Monedaie thei abstained from all maner of meate. On Tewsdaie and Thursdaie, thei did eate but one meale. Wedensdaie and Fridaie, nothyng at al. Saturdaie and Sondaie, thei fate flesshe and made lustie chiere. Throughe their whole Lente, no manne fang Masse but on Saturdaies and Sondaies. Nor yet on the Fridaies throughout the whole yere: for thei thought then, that thei brake their fast. Thei admitted to the housealle, aswell children of two monethes olde, as all other indifferently. When thei went to Masse, thei vsed to put no watre in the wine. Thei abstained from Hares flesshe Bears flesshe, Crowes, and suche other as the Grekes did, and Jewes do. Their Chalices ware of Glasse, and of Tree.

Some

Some said Masse without either albe or vestement, or any maner suche ornamēt. Some onely with thornamētes of Deacon or Subdeacon. Thei ware all bustie vsurers, and Simonites: bothe spirituall and Tēporall, as the Georgianes ware. Their prestes studied Sothesaieng and Nigromancie. Their Spiritualtie vsed Juncketting oftener then the Laietie.

Thei maried, but aftre the death of the wife, it was not lawefull for the housebande to marie againe, nor for the wife, aftre the death of the housebande. If the wife ware a whore, the Bisshoppe gaue hym leaue to put her awaie, and marie another. As for the fire of Purgatorie thei knewe nothing of it. Thei denied also verie stiffy, that there ware two natures in Christe. The Georgianes saied that thei swarued from the truthe of Christes Religion, in thirtie poinctes or articles.

¶ The.xi. Chapitre.

¶ Of Turcquie, and of the maners, Lawes, and Ordenaunces of the Turcques.

THE lande, whiche now is called Turcquie: hath on Theaste Armenia the more, & ronneth endelong to the Sea of the Cilicians: hauyng on the Northe, the Sea named Euxinus. There are in it many coũtries conteined. As Lichaonia, whose heade citie is Iconium. Cappadocia with her heade citie, named Cesarea. Isauria, whiche hath for the chief citie Seleucia. Licia, whiche now is called Briquia. Ionia: now called Quisquoun; in the whiche standeth Ephesus. Paphlagonia, and in it Germanopolis. And Leuech: that hath for the heade Citie Trapezus. All this countrie that now is called Turcquie, is not enhabited by one seuerall nacion, but there be in it Turcques, Grekes, Armenians, Saracenes, Jacobites, Nestorians, Jewes and christians. Whiche liue for the moste parte, acording to the Tradicions and Ordenaunces, that Mahomet the countrefeict Prophete, gaue vnto the Saracenes (a people of Arabie) the yere of our Lorde and Sauiour Jesus Christe.

Christe. vi. hundred and. xxix. A manne whome I can not telle whether I maye calle an Arabiane or a Persiã. For ther be auctorities of writers on either behaulfe. His father was an idolastre after the maner of the heathen. His mother an Ismalite leaning to the lawe of the Jewes. And whilest in his childehode, his mother taught him after one sorte, & his father after another: they printed in hym suche a doubtfull belief, ỳ when he came to age he cleaued to neither. But as a manne of subtyle and guilefull witte, after what time he had bene longe conuersaunte amongest menne of the Christian religion: he drawe a drifte, deuised out of both lawes (the olde and the newe) howe he mighte notably enferte the worlde.

He said the Jewes did wickedly to denie Christe to be borne of the virgine Mary, seinge the prophetes (mẽ of great holinesse, & enspired with the holy ghost) had foreshewed the same, & warned me of many peres passed to looke for him. Contrariwyse he said to the Christians thei ware very fonde to beleue that Jesus, so dierly beloued of God, and borne of a virgine, would suffre those vilanies

and tormentes of the Iewes.

Martinus Segonius nouomõtanus, in his booke of the Sepulchre of Christe our king, writeth that the Turkes, and Saracenes by an auncient opinion receiued from Machomet: do laughe Christian menne to scorne, that seke thether with so greate reuerence. Sayeng that Christ ỳ prophet of all prophetes endewed with the spirite of God, and voyde of all earthly corruption: had ther no sepulchre in very diede, for that he being a spirituall body cõceiued by the breathe of ỳholy ghost coulde not suffre, but should come againe to be iudge of the Gentiles. This saieth Segonius, and many other thinges sounding to like effecte: whiche the Mahometeines are wõte to throwe out against the christians, bothe foolisshely and wickedly. When this counterfeicte prophet had sauled his secte with these wicked opinions: he gaue them his lawe, and sorte of religion. Against the whiche lesse any man of righte iudgemente should afterwarde write or dispute (as against a pestilent and filthie perswasion) he wrote a lawe in his Alcorane that it shoulde be deathe to as many as should reason or

dispute

disputte vppon it. Whereby he euidentlie declared, that ther was nothing godly or goodly therin. For why should he elles haue so raked it vp in the asshes, and forbidden it to be examined: so that the people coulde neuer come to knowledge what maner of thinge it is that thei beleue in. In the giuing of his lawe, he vsed muche the counselle & helpe of the mōche Sergius: of the wicked secte of the Nestorianes. And to the ende it might please the more vniuersally: he patched it vp together with peces of all maner of sectes. He thoughte it good to sette out Christe with the beste, affirminge that he was a manne excelling in all holinesse and vertue. yea he extolled him to a more heigth then was appliable to the nature of mā, calling him the woorde, the spirite, the soule of GOD, borne out of a virgines wombe, whome he also with many wonderfull praises magnified. He confirmed with his consente, the miracles, and story of the gospel, as farre as it varieth not from his Alcorane.

The Godspelles said he ware corrupte by the disciples of the Apostles. And therfore it behoued his Alcorane to be made,

for

for to correcte and amende them. Thus fauning into fauour with the christias, he would haue bene christened of Sergius. Then to procure, & moue other also to fauour his proceedinges: he denied with the Sabellians the Trinitie. With ỹ Manicheis he made two goddes. With Eunomius, he denied that the father and the sonne ware equal. With Macedonius he said that the holy ghoste was a creature, or substaunce created. With the Nicholaites he allowed the hauinge of many wiues at ones. He allowed also the olde testament. Although he sayd he, it ware in certain places faultie. And these fondenesses did he beswiete with a wonderfull lure of the thinges that menne in this lyke mooste desire. Lettinge louse to as many as helde of him, the bridle of al lechery and luste. And for that cause doth this contagious euil spreade it selfe so wide into innumerable contries. So ỹ if a mã at this day compare the nombre of them that are by him seduced, with the other that remaine in the doctrine of faithe: he shal easely perceiue the great oddes, ware it but herin. That wher Europe alone, (and not al that by a great deale) stãdeth

in

in the belief of Christe: almoste all Asie, and Aphrique, yea and a greate pere of Europe standeth in the Turkishe belief of Mahomete.

The Saracenes that firste receiued the brainesicke wickednesse of this countrefeicte prophete, dwelte in that parte of Arabia, that is called Petrea: wher it entrecommuneth with Iewry on the one side, and with Egipt on the other. So named of Sarracum, a place nere vnto the Nabatheis, or rather as thei woulde haue it them selues, of Sara, Abrahams wife. Wherupon thei yet sticke faste in this opinion, y thei onely of al mē are the lawfull heires of goddes behefte. Thei gaue them selues to tilthe, and cattle, and to the warres. But the greater parte to the warres. And therfore at what time they ware hired of Heraclius in the warres againste the persians: when he had gotten the victory, and thei perceiued them selues to be defrauded by him: kindled with the angre of the villanye thei had had done vnto them, by the counsell and perswasion of Mahomet (who tooke vpon him to be their captaine) thei forsoke Heraclius. And going into Siria, en-

nuaded

uaded Damasco. Wher when thei had entreased them selues bothe in nombre, and purueiaunce necessary for them, thei entred into Egipte. And subdued firste that: then Persis, then Antioche, & then Jerusalem. Thus their power and fame daily so encreaced, and grewe: that men muche feared, that any thing afterwarde shoulde be able to resiste them. In the meane season, the Turkes: a ferce and a cruell people, of the nacion of the Scythiens, driuen out by their neighbours fro the mountaines called Caspij, came downe by the passage of the moūte Caucasus, firste into Asia the lesse, then into Armenia, Media, and Persis. And by stronge hande wanne all as they came. Against these the Saracenes went forth as to defende the bordres of their gouernaunce. But forasmuche as this newe come power was to harde for them, the Saracenes within a while felle into such despaire of their state: that vppon condicion that the other would receiue Mahometes belief: thei ware content thei shold reigne felowlike together with them, in Persis. Wherto when thei had agreed, it was harde to saye whether of the peo-

ples

ples had receiued the greater dammage. The Saracenes, in yelding to them the haulf right of their kingdome: or the other, whiche for couetеousnes therof yelded them selues to so rancke, and wicked a poyson of all vertue and goodlynes.

One bonde of belief then so coupled and ioyned them: that for a space it made to them no matter whether ye called them all by one name, Saracenes, or Turkes. But nowe as ye se, the name of the Turkes hath gotten the bettre hande, & the other is out of remembraunce. This people vseth moe kindes of horsemē thē one. Thei haue Thimarceni, that is to saye Pencioners, aboute a foure skore thousande. These haue giuen vnto them by the kinge, houses, villages, and Castles euery one as he deserueth, in the steade of his wages or pencion. And thei attende vppon the Sensacho, or capitaine of that quarter, wher their possessions lye. At this daye the Turkes are deuided into two armies: the one for Asie, and the other for Europe. And either hath a chiefteine, at whose leading thei are. These chiefteimes in their tongue be called Bassay. Ther are also another sorte much

lyke

lyke to our aduenturers, that serue wit-
oute wages, called Aconizie. And these
euer are spoiling afore when the campe
is yet behynde. The fiueth parte of their
butine is due vnto ỹ king. And these are
aboute a fourty thousande. Their thirde
sorte of horsemen is deuided into Chary-
pos Spahiglanos, & Soluphtaros. The
beste, and worthiest of these, are ỹ Cha-
rippte: of an honourable ordre of knighte
hode, as it ware for the kinges body.
And those be euer about him, to the nom-
bre of eyghte hundred, all Scithians and
Persians, and elles of none other kinde
of menne. These, when nede is, being in
the sighte of the kinge: fight notably, and
do wondrefull feates on horsebacke.
Spahy, and Soluphtary be those whiche
haue bene at the kinges bringing vp frō
their childehode, to serue his filthy abho-
mination. And when they are come to
mannes state, they marye at the kynges
pleasure: And be enriched bothe with the
dowery of their wife, and a stipende.
These for the moste parte serue for em-
bassadours, deputies, lieutenauntes and
suche other dignities, and are nerte vnto
the kinge on bothe sides of him, when he
goeth

goeth any whether as a garde. Thei are in nombre a thousande and thre hundred.

Among the footemen are thre sortes, Janizarie, these be chosen all the Emptre ouer, of. xij. yeres of age, or there aboute, by certein that haue Commission for the purpose: And are for a space enstructed in the feactes of warre, in communc schooles. And then afterwarde are thei chosen into souldie, and haue giuen them a shorter garmente, and a white cappe, with a tarfe tourned vpwarde. Their wrapon is a Targette, a Curtlase, and a Bowe. Their office is to fortifie the Campe, and to assaulte cities. Thei are in nombre aboue twentie thousande.

The seconde sorte are called Asappi, and are all footemen of light harnesse, weaponed with swearde, target, and a kinde of long Jauelines, wherwith thei slea the horses of their enemies, in the skirmishe and battaile. These, to be knowen fro the Janizaries, weare redde cappes. These are appointed in nombre, accordyng as the case shall require. But thei are euer at the leaste fouretie thousande. When the warres are finished, for the whiche thei ware hired; these are no longer in

wages. Tharmie roialle hath about two hundred thousande armed menne, besides a greate rable of footemen aduenturers, that take no wages, and suche other as be called out of Garrisons. And amonge these, Bioners and Cookes, Carpenters Armourers, and suche other as thei must nedes haue to make the waye, wher the place is combresome: to dresse victualles, to amende harnesse, to make bredges ouer floudes, to trenche aboute their enmemies, to plante battries, make Ladders, and suche other thinges necessarie for the siege. Ther foloweth the armie also, sondrye sortes of money Maisters: some for lone, some for exchaunge, some to buy thinges. And sondrie sortes of occupiers, such as be thought nedeful in such cases.

But there is nothing in all that nacion more to be merueiled at, then their spedinesse in doeyng of thinges: their constantnes in perilles, and their obedience and precise obseruinge of all commaundemētes. For the least fault, of goeth the heade. Thei passe ouer raginge floudes, mountaignes and rockes: roughes and plaines, thicke and thinne, if thei be commaunded. Not hauing respecte to their life,

lyfe, but to their rulers. No men maie awaie with more watche, no men with more hongre. Among them is no mutinyng, no vproures, no sturres. In theyr fyght thei vse no cries, nor shoutes, but a certeine fiercenes of brayeng. Thei kepe suche precise scilēce in the night, through out their campe: that thei wil rather suffre such as they haue taken prisoners, to run their waie, then to make any sturre. Of all the peoples at this daie, thei onely doe warre, acording to the ordre of armes. So that no manne niedeth to meruayle howe it cometh that no people this two hundred yeare and aboue, haue had like successe vnto them. Yea, it may truely be sayd, that excepte it be by some plague or murreyn, or discorde among them selues, they can not be subdued. The apparail that the souldiours do vse, is most comely and honeste. In their sadles and bridles, there is neither curiositie, ne yet superfluitie. No man emong them weareth his Armour, but when niede is to fight. They carry their harnesse behynde theim, at their backes. They vse neither banner, standerde, ne flaggue: but certein Jauelins that haue streamynge out

fro the toppe, diuers coloured thredes, by the whiche euery bande knoweth his capiteine. Thei vse a dromme and a fiphe, to assemble their Bandes, and to sturre them to the battelle. When the battelle is done, all the armie is presented to the Regestour (whiche is some one of the nobles) bothe that it maye bee knowen who is slain, and what nombre: and that newe may be entred in their places. In all assemblies and mietinges, feaste, or other: thei praie for their souldiours, and menne of warre. But specially aboue all other, for those that haue suffred death for the commune quarelle of their countrie: calling them happie, fortunate, and blessed, that thei yelded not vp their liues at home, amidde the lamentacions and bewailynges, of their wiues and children, but losse them abrode, amonge the shoutes of their enemies, & the ratling of the Harnets, and Launces. The victories of their forefathers and eldres, thei put into Balade, and sing theim with greate honour and praises: for that thei thinke the courages of the souldiours and menne of warre, be muche quickened, and kindled thereby.

Their

Their dwelling houses are commun-
ly of timbre and slate, very fewe of stone:
for of them are the noble mennes houses
their temples, and Bathes. And yet are
there amonge the communes, men able
of them self alone, to set furthe an whole
armie, furnished at all poinctes. But be-
cause thei are naturally giuen to sparing
and to abhorre all sumptuousenesse, em-
brasing a lowe and simple state: thei wel
beare this volũtarie pouertie, and rude,
homelinesse. For this cause also, doe thei
not set by any kinde of Painters Ima-
gerie. As for the other imagerie of corue
grauen, or molten worke, thei do so hate
and abhorre: that thei call us Christians
for delighting so muche in them, verie
Idolatours and Image worshippers.
And do not onely so calle vs, but wil ear-
nestly argue, that we are so in dede. Thei
vse no Seales to their Lettres, of what
sorte so euer thei be, the kynges or other.
But they credite the matier, assone as
thei haue red the superscription, or heard
the name of the sender. Thei occupie no
belles, nor suffre not the christianes that
dwelle amõg them to do. Thei game not
for money, or any valewe elles. And if it

fortune that any manne be founde to do, in many sundrie wise thei reuile him, and baite him with shames and reproche.

No man among them, of what degree or dignitie so euer he be: requireth forme chaire, stoole, or other kinde of seate to sitte vpon. But foldinge bothe him selfe and his clothes, after a mooste comely sorte: rucketh downe vpon the grounde, not muche vnlike to the sitting of our gentlewomen ofte times here in Englande. The table wherupon thei eate, is for the mooste parte of a Bullockes hide, or a Hartes skinne. Not dressed, but in the heare, facioned rounde, beyng a fowre or fiue spanne ouer, and so set rounde about on the bordre, or verge, with ringlettes of iron: that putting a couple of stringes throughe the ringes, it maye be drawen together, and shutte and opened like a purse. Houle, or Churche, or any other place wher they entende to sitte, no man entreth with his shoes on. For it is compted a very dishoneft and an vnmanerly facion, to sitte shoed. wherfore they vse a maner of slippe shooes, that may lightly be putte of and on. The place where thei sitte, either at home, or at Churche, is in

some

some place matted, and in some place ouerspred with courie woollen Carpette. And some places also, either for the lowenes, moistenes, or vncleanelinesse therof are planched with boorde.

The garmentes aswell of the menne, as the women, are large and longe, and open afore: that thei may the more honestlie and couertly hide all, when nature craueth to be eased. And in doeyng those nedes, thei take greate hiede, that their face be not into the Southe, as it is whē thei praye. As also that thei discouer no priuie parte, that any man myghte fortune to see. The menne make water sitting, aswell as the women. For if a man amonges them, ware sene to make water standing: he should be iudged of all, a foole, or an heritique.

From wine (as from a prouoker of al sinne and vnclennesse) thei abstaine by their lawe. And yet eate they the Grapes, & drincke muste. Thei also forbeare to eate any thinge, that commeth of the Hogge: or any thinge elles that dieth of sickenesse, or by aduenture vnslain. But any other thinges, being mannes meate, thei refuse not to eate. Thei worshippe

the Fridaie, laieng all labour and busi-nesse aparte, with as greate solempnitie and deuocion, as we doe the Sondaie, or as the Iewes doe the Sabboth daie. In euery citie there is one principall or head Churche. In the whiche vppon the Fridaie at aftre Noone, thei all assemble together. And aftre solepne praiers, heare a sermone. Thei acknowledge one God, to whom thei make no like, nor equallez and Mahomet to be his truftie and welbeloued Prophete. All the Saracenes are bound to praie fiue times on the daie, with their faces toward the South. And before thei so do, to the ende thei maie be cleane from all filthe of bodie: to wasshe them selues toppe and taile, heade, eares, eyes, nose, monthe, armes, handes, bealy, collons, legges and fiete. Specially, if he haue bene late at the soile with a woman or stouped on his taile to vnburden his bealie. Except he haue some lette of iourne, or sickenesse. But if he lacke watre to doe this withall (as that seldome or neuer can happen, for that thei haue in all cities, bathes ordenarie for the purpose) thei supplie the defaulte with the moulde of fresshe cleane earthe, wherewith thei rubbe

cubbe ouer their whole bodies. Who so is polluted in any maner wise: suffreth no man before this clensing, to speake with hym, or to see him, if it be possible. Euery yere for the space of fiue wiekes continually together, thei faste al daie as precisely as is possible, bothe frō meate, drincke and women. But after the sonne is ones doune, till the next daie he riseth, thei neither spare eatyng ne drinckyng, ne preslyng of pappes. In thende of their lente, and againe the sirtieth daie after: Thei kiepe their passeouer or Easter, in remēbraunce of the Rambe shewed vnto Abraham, to be Sacrificed in the steade of his sonne, and of a certaine nighte in the whiche thei doe beleue that the Alcorane was giuen them from heauen.

Euery yere ones, the Saracenes also are bound of duetie to visite the house of God, in the citie of Mecha: bothe to acknowlege their homage, and to yelde vnto Mahomete his yerely honour at his Sepulchre there. The Saracenes compelle no man to forsake his opinion or beleefne yet labour so to perswade any cōtrie to do. Although their Alcorane commaunde theim to treade doune and de-

stroye all menne of the contrary belieue yea them & their prophetes. But through this sufferaũce, ther are to be founde enhabiting in Turkie, peoples of all opinions, and beleue: euery man vsinge suche kinde of worshippe to his God, as to his religion apperteineth. Their priestes do not muche diffre from the commune people, nor yet their churches from their dwelling houses Yf thei knowe the Alcorane, and the praiours and ceremonies of their lawe, it suffiseth. Thei are neither giuen to contẽplacion ne yet schole study. For why thei are not ocupied with auy churche seruice or cure of soules. Sacramentes haue thei none, nor reliques, nor halowinges of fontes, Aulters, and other necessaries. But prouidinge for their wiues their children, and householdes, thei occupie their time in husbõdrie marchaundise, hnntinge, or some other meane to get the penie, and mainteyne their liuing, euen as the temporall men doe. Ther is nothing forbidden them, nothing is for them vnlawfull. Thei be neither burdoned with tillage, ne bondage. Thei be muche honoured of al mẽ, for that thei are skilfull in the ceremonies

es of the lawe, teache them to other, and be the gouernours of the churches.

They haue many schooles and large, In the which great nombres are taught the lawes there giuen by kinges, for the ciuile gouernaunce and defence of the Realme. Of the whiche some are afterwarde sette fourth to be men of the churche, and some to be temporalle officers. Their spirituaitie is deuided into many and sondry sortes of religions. Of the whiche some liue in the wooddes & wyldernes shonnyng all companye. Some kiepe open hospitaiitie in cities, and yet liue by almose them selues. These if they lacke meate to refreshe the nedy straunger and pelligrine, yet at the least waie they giue him herbour and lodgyng. Other, roumyng the cities vp and downe and carryeng alway in bottles faire watre and freshe, if any man be disposed to drinke, bnasked they willingly proffre it him, and refuse not to take, if he for their gentleneese offre aught vnto them agayn Otherwise they craue nothyng, but in al their woordes gesture, behauour, & diedes: shewe theim selues aungelles rather then menne. And euery one of these

hath

hath one knowledge or other, of differēce from the reaste. The Saracenes or Turkes are very precise executours of Justice. Who so committeth bloudshed: hath in like sorte his owne shedde againe. Taken in adultery, both parties are streight without mercy stoned to deathe. Thei haue also a punisshement for fornicatiō, whiche is to the manne taken with the diede, foure score ierkes or lasshes with a skourge. A thief for the first and the seconde time, escapeth with so many stripes. But at the thirde time, hath his hāde cut of, and at the fourthe his foote. He that endamageth any manne: as the losse or hinderaunce shalbe valewed, so muste he of force recompence. In claiming of goodes, or possessions, the claimer muste proue by witnesse that the thing claimed is his: and the denier shalbe tried by his othe. Witnesses thei admitte none, but persones of knowen honestie, & suche as mighte be belieued without an othe.

Thei haue also certaine spiefaultes ordinarilye appoincted (muche like to our Sompnours) that spie in euery shiere for suche as be necligent, and let slippe suche orraisons, and seruice as thei be boūde to

Those

Those if they fortune to finde them: do they punishe after this maner. They hãge a borde about their nekkes, with a great many of fore tailes, and togginge them vp and downe the stretes: all ouer the citie, they neuer lette them go vntyll they haue compounded by the purse. And in this also nothing vnlike to our Sompnours. It is lawfull for no manne, beinge come to mannes state, to liue vnmaried. It is compted amonge them as lawfull to haue. iiii. wiues, as it is amonge vs to haue one. Marie whatsoeuer is aboue this nombre (as they may if they liste, and be able to kepe them, no degree excepted, but mother and sister, marie a hundred) they are not iudged so lawfulle. The children that they haue bothe by the one, and the other haue equalle porcion in the fathers enheritaunce. Sauing that. ii. women children are compted in porcio but for one man childe. They haue not. ii. of their wiues together in one house, ne yet in one citie. For the busines, & disquietinges that might happen therby, but euery wife in a seuerall towne. The housebandes haue liberty e to put thē away thrise, and thrise to take them againe. But yet

when

when he hath ones putte her awaie, if a-ny manne haue taken her, and she lust to abide with hym, she maie.

Their women are moste honestlie apparelled. And vpon their heades doe vse a certeine attire, not muche vnlike the velvet bonette of olde Englande: wherof the one lappe so hangeth vppon whiche side semeth her good: that when she is disposed to go out of the doores, or to come amongest menne within the house, she maie hide therwith by and by her whole face, sauyng her eyes.

The Saracenes woman, neuer dare shewe her self wher ther is a compan, of menne. To go to the marchate to occupy byeng or sellyng in any wise: is not sytting for their womē. In the head church they haue a place farre a part fro ỹ men: so close that no manne canne looke into them. Into the which not withstandyng it is not laufull for euery mans wyfe to entre: but for the nobilitie onely. Neyet for them neyther, but on friday, at the onely houre of noone praier: whiche as I haue aforesayd, is kept amonge them high and holy.

To see a man and a woman talke to-

gether.

ther ther, in the open strete or abrode: is so straūge, and so vnwonte a thing, that in a whole yere it skāte happeneth ones. For a man to sitte with his wyfe in open sighte, or to ride with any womā behinde him: amongest them ware a wonder. Maried couples neuer dally together in the sighte of other, nor chide or falle out: But the menne beare alwaies towarde the women a manly discrete sobrenes, and the women, towarde them a demure womanlie reuerence. Greate menne, that cannot alwaie haue their wiues in their owne eye, appointe redgelinges, or guelte menne to awaite vppon them. Whiche waite them in diede so narrowlye, that it ware impossible for any man beside the housebande to speake with the wyfe vnsene: or the wyfe by any stealthe to false her trouth and honestie. Finally the Saracenes do so full and whole beleue their Mahomete & his lawes: that thei doubte no whitte, but the kepers of them shall haue euerlasting blessednesse That is to saye, after their opinion, a paradise of pleasure, a garden plotte of delighte, full of swiete rindles of Christalline watre. In whose botomes ỹ gra-

uelle

uelle, popleth like glisteryng golde. The ayre alwaie so attempre and pure, that nothyng can be more swiete, more pleasaunte nor healthsome. The grounde couered and garnisshed with natures Tapesserie, neither lacking any colour that pleasaunte is to the eye, or sauour that maie delight the nose. Birdes syngyng with suche armonie, as neuer mortalle eare heard. Briefly flowyng in all pleasure that any harte can afire thincke. Disshes for the mouthe, of all deinties. All maner of Silkes, Velnettes, Purples, Skarlettes, and other precious apparelle. Godly younge damoselles, with graie rowlyng eyes, and skinne as white as whales bone, softe as the Silke, and breathed like the Rose, and all at their becke. Messelles of siluer and golde. Angelles for their Butlers that shall bryng theim Milke in Goblettes of golde, and redde wine in siluer. But contrariewise, thei threaten vnto the breakers of them, helle, and euerlastyng destruction. This thei also beleue, that be a manne wrapped in neuer so many synnes, yet if at his death, he beleue vpon God, and Machomete, he shalbe saued.

The

The.xij. Chapitre.

Of the Christians, of their firste comming vp, their Ceremonies, and ordenaunces.

Christe Jesu, the eternalle and verie sonne of thalmightie father, the seconde persone in the holie inseparable, equalle, and euerlasting Trinitie: Of a sette purpose, and spiritualle secrete, not reuealed from the beginnyng of tyme, & aboue mannes capacitie: was by the meane of the holy ghoste, conceiued and borne manne. In Jewrie, of a Virgine, of the stocke of Dauid, a thousande fiue hundred, and twentie yeres* gone. To sette vs miserable, and vnhappie menne on foote againe, whiche ware in Adam and Eue, by the sinne of disobedience ouerthrowen. And to bryng vs againe, vnto our heauenlie natiue countrie, from the whiche we haue by so many ages, for that presumpcion bene banished. Finally, to repaire and supplie in heauen againe ones, the ruine and fal

It appereth by this place that this was written .xxxi. yeres gone.

of those spirites, whiche a space afore our creacion, ware thurste doune fro thence. For the whiche purpose, we chiefly ware made. This Jesus, from thirtie yeres of age, vntill thirtie and fowre (in the whiche, throughe the malicyousnes of the Jewes, he suffred on the galowe tree) trauelyng all Jewrie ouer: first moued and exhorted the Jewes, and then other peoples, from the olde Lawe of Moses, and their wicked Image worshippe, to his newe ordenaunce and trade. And as many as would folowe, and doe after hym, he called theim his scholers or disciples. Out of the whiche, he gaue vnto. xij. that he had specially chose, Cōmission after his death (when he had appered to thē on liue again, as he had forewarned thē ỹ he would) to go as Legates, or Embassatours into ỹ whole world, & to preache vnto all creatures, what so euer thei had sene or learned of him. Simon Petre (to whom longe afore he had surrendred the gouernaunce and chiefteinshippe of his Churche, as in reuerence after him) whē after the cōmyng of the holy ghoste some wente into one coste, and some into another, euery manne his waie, as thei ware allotted

allotted and commaunded: came first vnto Antiochye. And there setting vp the first and chief chaire of the Churche, kepte a counsaille with the other Apostles, whiche often tymes came to hym. In this Counsaille among other thinges it was decreed, that almany as should receiue, and cleaue vnto the doctrine, and righte perswasion of Christes godlines: should fro thence furthe be called Christianes. This Seate of superiorittie, beyng aftrewarde translated to Rome: bothe he and his Successours, tooke it for their chiefe charge and businesse, to put the rude and rawe sorte of their Christe, and the folowers of thesame, in some good ordre and trade of gouernaunce. Bothe aftre the maner of Moses Lawe (whiche Christe came not to breake, but to consummate and finiche) and the state of the Romain gouernaunce, the Greke, and Egiptian: and also by paterne of the Ceremonies, obseruaunces, lawes, and ordenaunces Ecclesiasticalle and Temporalle, of many other peoples: But specially aftre the doctrine, of Christe Jesu, and the woorkyng of the holy ghoste, to bryng them into frame and facion. When thei ware en-

fred in the mattier: As thei sawe that mē not emong the Hebrues alone, but emōg other peoples also, ware deuided into Ecclesiasticalle and Temporalle, Spiritualtie and Laetie: and eche of theim in moste goodly wise, into their dignities and degrees (The Romaine Emperour then being gouernour of the whole worlde alone, to haue Consulles, Fathers or Senatours: at whose becke all thinges ware deuised and doone: And in the residewe of the earthe to bee many kynges, many Dukes, Erles, Presidentes, and Deputies of countries, and their Lieutenauntes: Mareschalles of the fielde, and highe Conestables for the cōmunes, Pretours or Prouostes, Standerdbearers roialle, Centurianes, and Disners, Serieauntes, Conestables, Collectours, Surueiours, Porters, Scribes, Listers, and many other persones without office, bothe menne and women. And in the Temples of their Goddes, a Sacrificer roialle, whiche is to saie in effecte, a highe Priestе of the dignitie of a kyng. Archeflamines, Flamines of honour, and other Flamines inferiour and laste in degree their Priestes. And by

like

like order emong the Hebrues: an highe Bisshoppe, and inferiour Prieſtes, Leuites, Nazareis, candle quenchers, commaunders of Spirites, Churche Wardeines, and Syngers, whiche wee calle Chauntours after the Frenche. And amōg the Grekes: Capiteines, or heades ouer a thoulande, ouer an hundred, ouer fiuetie, ouer tēne, and ouer fiue. And that there ware yet beside theſe, bothe emong the Hebrues, and the Romaines, many couentes, or compaignies of menne and women Religious. As Sadducеis, Eſſeis, and Phariſeis emong the Hebrues: Salios, Diales, and Meſtalles, emong the Romaines: The moſte holy Apoſtles did all conſente, that Petre, and thei that ſhould folowe him in the ſeate of Rome, ſhould for euermore be called Papa. As who would ſaie, father of fathers, the vniuerſalle, Apoſtolicalle, moſte holy, and moſte highe bisshoppe. And that he ſhould at Rome be Preſidente ouer the vniuerſalle Churche, as the Emperour there, was ruler of the vniuerſall worlde. And to matche the Conſulles (whiche ware euer twaine) thei appoincted fowre head Fathers, in the Greke named Patriar-

 ches,

thes, one at Constantinople, another at Antiochie, a thirde at Alexandrie, and the fowrthe at Hierusalem. In the place of the Senatours, thei tooke the Cardinalles. To matche their kynges, whiche had three Dukes at commaundemente, thei deuised Primates: To whom ware subiecte thre Archebishoppes. So that the Archebishoppe or Metropolitane, standeth in the place of a Duke. For as the Duke had certein Erles or Barones at his commaundemente: so haue the Archbishoppes, other inferiour Bishoppes at theirs. whiche also by reason muste countreuaile an Erle. The Bishoppes coadiutour or Suffragane, came into the Presidentes place. Thordenarie into the Deputies, then did the Officialle matche with the Marechalle. And with the high constable for the cõmunes, the Bishoppes Chauncelour. And for the Pretour or Prouoste, thei sette vp an Archedeacõ In stede of the Cẽturiane, was a Deane appointed. And for the Disnere, the Personе or Vicare. For the Aduocates, crept in the Parisshe Priestе, Soule Priestе, Chaunterie Priestе, Morowe Masse Priestе, and suche other. The Deacon standeth

standeth for the Surueiour. The Subdeacon, for the Sergeaunte. For the two Conestables, came in the two Cõmaunders of Spirites, called Exorcistæ in the Greke. The Collectours office, was matched with the Churche wardeines. The Porter became the Sergeine. The Chaũtour, Scribe, and Lister, kepe still their name. The Acholite, whiche we calle Benet and Cholet, occupieth the roume of Candlebearer.

All these by one commune name, thei called Clerj, of the Greke woorde Cleros, that is to saie, a Lotte. For that thei ware firste from among the people, so allotted vnto God. Thereof cometh our terme Clerque, and his cosine Clergie. Neuertheless, this name Clergie, was not so commune vnto all: but that it semed moste properly to reste in the seuen degrees, that the Pope of Rome vsed for his Ministres, when he sated Masse in persone him self. That is to saie, the Bishoppe, the Priest, the Deacon, & subdeacon, ỹ Acholite, and the Chaũtour. Vnto euery of these gaue thei in ỹ churche their seueralle dignities offices, & appareile.

To the Bishoppe was giuen authori-

tie, to ordeine and make other Clerckes. To *enueile virgines, & to hallow them. To consecrate their likes, and their superiours also. To laie handes vpon thē. To confirme and Bisshoppe childrē. To hallowe Churches. To put Priestes from their Priesthode: and to degrade theim, when thei deserue it. To kiepe Conuocaciōs and Sinodes. To make holy oile: to hallowe the ornamentes and vesselles of the churche. And to do also other thinges, that the inferiour Priestes doe. To enstructe those that be newly come to the faithe. To Christiane, to make the Sacramente of the Altare, and to giue it to other. To absolue the repētaunte of their sinnes, and to fettre the stubberne more streighte. To shewe furthe the Gospelle. To enioyne all Priestes to shaue their heades in the croune, like a circle of. iiij. fingres brode, aftre the maner of ye Nazareis. To kepe their heare shorte, to weare no bearde. And to liue chaaste for euer.

That is to laie, to make Nonnes,

Their liuyng onely to rise of the firste fruictes, tenthes, and offringes: and vttrely to be voide of all temporalle and Laiemennes cares and businesse. To be honestlie appareiled, and accordyngly to vse their

their passe and conuersation. Onely to
serue God and the churche. Diligētly to
plye the reading of holy scripture, ỳ they
them selues mighte perfectly knowe all
thinges perteining to Christian religiō,
wherin thei are boūd to enstructe other.
The companies or couētes of religious,
aswel men as women: are Benedictines,
Preachers, Franciscanes, Augustines,
Barnardines, Anthonines, Johānites,
Cisternois, and innumerable other. whi-
che al haue their habite, and maner of li-
uing by them selfe: accordinge to the rule
that echeone priuately prescribed to them
selues. And liued for the moste parte a so-
litary life, professing, chastitie, pouretie,
and perpetualle obedience. And for their
solitarines the Greke called them Mo-
nachi. Some of these haue for their hea-
des Abbotes, some Priours: whiche are
either subiecte to the Pope onely, or to
the bisshoppes. Al these vsed coules, much
after one facīō, but in colour diuers, & ab
stained fro flesshe. The bisshoppes when
thei say masse, haue. xv. holy garmentes,
after ỳ maner of Moyses lawe, for ỳ per
fectiō of thē. His bootewes, his Amice, an
Albe, a Girdle a Stole, a Maniple, a Tu-

cle of violette in graine fringed, his glo-
ues, ringe, and chesible or vestimente, a
Sudarie, a cope, a mitre and a *crosse
staffe. And a chaire at the Aultares ende,
wherin he sitteth. Of the whiche .vi. are
commune to euery inferiour prieste: the
Amice, the Albe, the girdle, the stole, the
Maniple, and the vestiment. But ouer,
and aboue all these the Pope, by the gifte
of Constantine the greate, hath libertie
to weare al the ornamentes Imperialle.
That is to saye a kirtle of skarlet, a robe
of Purple, a sceptre, and a close corone.
With the whiche after he hath rauisshed
him selfe in the vestrie, vppon solempne
feastes, when he entēdeth to do masse: he
commeth forth to the aultare, hauing on
the right side a prieste, on the lefte side a
Deacon, a Subdeacon going before him
with a booke fasse shutte, two candle bea
rers, and an encensour with the censoure
in his hande smoking. When he is comē
to the grieslinges, the stayers, or foote of
the aultare: putting of his mitre, he ma-
keth open *confession of his sinnes toge-
ther with his company.

That done he goeth vp to the aultare,
openeth the booke, lienge vpon the lefte
corner

The latine calleth it a Shepe hooke.

That is, he saieth confi-teor.

corner of the same, kysseth it, and so pro-
ceedeth in the Solempnisacio of y Masse.
The subdeacon readeth the epistle, and
the Deacon the godspelle. Prestes of al
degrees, are charged to prayse God se-
uen times a date, and to praye with ordi-
narie oraisons. Towarde the euentinge,
euensonge: and complyne more late. Ma-
tines in the morninge, and incontinente
prime, and holyes, in ordre of tyme, as
thei stande in * ordre of name. And this
humbly before the aultare, if he maye
conueniently, with his face towarde the
Caste. The pater nostre and the Crede
said thei, onely at the begynnyng of their
seruice, as the commune people do nowe
a daies also. Saincte Jerome, at the vr-
gent request of Pope Damasus, parted
out the Psalmes accordyng to the daies
of the wieke. And appoincted for euery
houre aporcio of propre psalmes. For the
nighte houres on the holy daye. ix. and on
the worckingdaye. xii. For laudes in the
morning. v. for euensonge as many, and
for eche other houre but thre. He also or-
deined the Epistles, Godspelles, and o-
ther seruice, vsed to be red out of the olde
or newe testament, in maner altogether,
sauing

Hora prima, tertia, sexta, nona.

sauing ỹ note. The Anthemes (which Ambrose, Bysshoppe of millayne wrate, and endited) Damasus put ordre that the quiere should sing side after side, & added to euery psalmes ende. Gloria patri. &c. The lessons and Hympnes that go before eche one of the howres did ỹ cõceiles of Thoulouse and Agathone authorise. The orisons, the grailes, the tractes, the Alleluya, thoffertorie, the Communions in the Masse, the Anthemes, Mersicles, repitions, and other thinges, either songe or redde by nyghte or by daye, to the beautifieng, and prayesing of God: did Gregory, Gelasius, Ambrose, and many other holy fathers, deuise, and put furthe. not at one time but at sondry. The Masse (so terme thei the sacrifice) was firste vsed to be done in suche simple sorte, as yet is accustomed, vppon good friday, & Easter euen, with certeine lessõs before it. But then Pope Celestinus put to the office of the Masse. Theleiphorus, Gloria in excelsis: But Hilarius of pictauia made the Et in terra. Simachus ordeined it to be songue. The Salutacions, which by ỹ terme of Dominus vobiscum, be made seuen tymes in a

Masse

Masse, ware taken out of the booke of Ruthe, by Clemente, and Anaclete, and put in, in their places. Gelasius made vp all the reste to the Offertory, in the same ordre thei be vsed. Excepte the Sequentes and the Crede: wherof Nicolas put in the firste, & Damasus the nexte: according to the Sinode of Constantinople. The bidding of the beades, with the collacion that was wonte to be made in the pulpite on Sondaies, and halydaies: rather grewe to a custome by the example of Nehemias, and Esdras, then was by any auctorised. In this collation at the firste comming vp therof, when so many as ware presete at the Masse did receiue the communion, according as was ordeyned by a decree: thei that ware at any discorde ware exhorted to concorde, & agremente. And that thei should receiue the sacrament of the aulter cleane from the fylthe of sinne, vppon the whiche consideracion at this daye it endeth with confiteor, or an open confession. There ware thei wonte to teache the instrumentes of the olde lawe, and the newe. The ten cõmaundementes. The .xii. articles of our beleue. The seuen sacramentes, holy fol-

kes

hes liues, and Martirdomes, holy dayes, doctrines, and disciplines: vertues, and vices, and what soeuer are necessary beside forthe, for a christiane to knowe. Gregory incked on the offertorie. Leo the prefaces. Gelasius the greate Canō, & the lesse. The Sanctus blessed Sixtus. And Gregory ỹ Pater noster out of the Gospell of sainte Mathewe. Martialle the scholer of blessed Peter, deuised that Bysshoppes should gyue their benediction at the Agnus. And as for other inferiour prieste, Innocentius commaūded them to giue ỹ pare, that is to saye peace. Sergius tacked on the Agnus, and Gregory the poste communion. The closing vp of all with Ite missa est, Benedicamus, Deo gratias: was Leoes inuencion.

The .xii. articles of our beleue, whiche the blessed Apostles would euery manne not onely to confesse with mouthe, but to beleue also in harte, are these.

Firste that ther is one God in Trinitie, the father almighty maker of heauen and earthe. The seconde, Jesus Christe his onely sonne our Lorde. The thirde the same beinge conceiued of the holye ghoste, to haue bene borne of ỹ Virgine Marie.

Marie. The fourthe, to haue suffred vn-
der Ponce pilate, to haue bene crucified,
deade, bewried, and to haue descended in
to helle. The fiueth, to haue risen agayne
the thirde daye fro the deade. The sixteth
to haue ascended vp into the heauēs, and
to sitte on the right hande of God the fa-
ther almighty. The seuenth, that he shall
come fro thence like a triūpher, to iudge
the quicke and the deade. The eight, that
ther is an holy ghoste. The nineth, ý ther
is an holy churche vniuersalle, the com-
munion of the godly and good. The ten-
the, forgiuenesse of sinnes. The eleuēth,
the rising againe of the flesshe. The twel-
ueth, after our departing, life in another
worlde euerlasting.

The tenne commaundementes, whi-
che god wrate with his owne fingre, and
gaue vnto the Israelites by Moises,
whiche thapostles willed vs alse to kepe
The firste, thou shalte haue none other
Goddes but me. The seconde, thou shalte
not make the any grauē Image, or like-
nesse of any thing that is in heauē aboue,
in the earthe benethe, or in the water vn-
der the earthe, thou shalt not bowe doune
to them, nor worshippe them. The third,

thou

thou shalt not take the name of thy lord God in vaine. The fowrthe, remembre that thou kiepe holie thy Sabboth daie. The fiueth, honour thy father & mother. The sixteth, thou shalte doe no murdre. The seuenth, thou shalte not commit adulterie. The eight, thou shalte not steale. The nineth, thou shalt beare no false witnesse against thy neighbour. The tenthe, thou shalte not desyre thy neyghbours house, his wife, his seruaunte, his maide, his Oxe, nor his Asse, nor any thing that is thy neighbours.

The seuen Sacramentes of the churche, whiche are conteined in the fiue laste Articles of our belene, and commaunded vs by the holie fathers to be beleued.

The firste, dieppng into the water, called Baptisyng aftre the Greke. This, by canonicalle decree, in time passe was not wonte to be giuen (excepte greate necessitie soner required it) but to those that had bene scholers a space afore, to learne the thinges appertinēt to christendome. Yea, and that aftre thei had bene exceadingly welle enstructed in the faithe: and proufe taken of their profityng, by seuen examinations, whiche ware made vpon

seuen

seuen seueralle daies in the Lente, and so ware thei Baptised vpon Easter euen, and Whitesondaie euen. Upon whiche daies, thei ware accustomed to hallowe the christening watre, in euery Paroche But because this specially of all other, is chiefly necessarie vnto euerlasting saluacion: leasse any bodie should die without it, thei decreed that assone as the childe was borne, godfathers should be sought for it, as it ware for witnesses or sureties whiche should bryng the childe vnto the Churche dooze, and there to stande without. And then the Priest should enquire, before the childe be dieped in the Fonte, whether it haue renounced Sathan and all his pompe and pride. If it beleue certeinely and wholie, all the Artisles of the Christiane faithe. And the Godfathers answeryng, yea: for it, the Priesse breathyng thrise vpon his face, exorciseth it, and cathechiseth it. After that, doeth he seuen thinges to the childe in order. Firste, he putteth into the mouth hallowed salt. Secondely, he mingleth earthe and his spattle together, and smereth the eyes, eares, & nosethrilles of the childe. Thirdly, giuyng it suche name as it shall euer

after bee called by: he marketh it on the breast and backe with holie oile, after the facion of a crosse. Fourthly, he diepeth it thrise in the Watre, or besprincleth it with watre thrise, in maner of a crosse, in the name of the holie Trinitie, the father the sonne, and holie ghost. In the whiche name also, all thother Sacramentes are ministred. Fiuethly, wetting his thumbe in the holie ointement, he maketh therewith a Crosse on the childes forehead. Sirthly, he putteth a white garment vpon it. Seuenthly, he taketh it in the hãde a Candle brennyng. The Iewes before thei be Christened (by the determination of the counsaile holden at Agathone, are cathechised, that is to saie, are scholers at the enstruction of our beleue, nine monethes. And are boũd to fast fourtie daies: to dispossesse them selues of all that euer thei haue, and to make free their bonde men. And looke whiche of their children thei haue Circumcised, according to Moses lawe: hym are thei bounde to banishe their companie. No merueile therfore if thei come so vnwillingly to christẽdome.

Bishopping, whiche the Latines calle Confirmation, a confirming, a ratifieng

establishing

establishyng, authorisyng, or allowyng of that went before: is the second Sacramente. And is giuē of the Bishoppe onely, before the Aultare in the Churche, to suche as are of growē yeres, and fastyng (if it maie be) after this maner. As many as shalbe Confirmed, come all together with euery one a godfather. And the Bishoppe after he hath saied one orayson ouer thē all, wetyng his thumbe in the holie oile, maketh a crosse vpō eche of their foreheades: In the name of the father, sonne, and holie ghoste. And giueth hym a blowe on the lefte cheke, for a remembraunce of the Sacrament, that he come not for it againe. The godfathers, to the ende the enoilyng should not droppe awaie, or by negligence bee wiped awaie, clappe on a faire filette on the foreheade. whiche thei iudge to be vnlawfully takē awaie, before the seuenth daie. The holie fathers estemed this Sacrament so highly, that if the name giuen to the childe at his Christendome, semed not good: the Bisshoppe at the giuyng hereof might chaunge it.

The thirde Sacramente is holie Ordres, whiche in the firste Churche, was

giuen likewise of the Bishoppe, onely in the monethe of December. But now at fiue seuerall tymes of the yere: that is to saie, the fowre Saturdaies in the embre wekes (whiche ware purposely ordeined therefore) vpon the Saturdaie, whiche the Churche menne calle Sitientes, because the office of the Masse for that daie appointed, beginneth with that woorde, and vpon Easter euen. This Sacrament was giuen onely to menne: and but to those neither, whose demeanour and life, disposiō of bodie, and qualitie of minde, ware sufficiently tried and knowē. After the opinion of some, there ware seuen ordres, or degrees, wherby the holy fathers would vs to beleue that there ware seuē spetiall influences, as it ware printed in the soule of the receiuer, wherby eche one for eche ordre, was to be compted an hallowed manne. After the mindes of other there ware nine. That is to saie, Musicens (whiche encludeth singing and plaieng) Doore kiepers, Reders, Exorcistes Acholites, Subdeacon, Deacon, Preste and Bishop. And for all this, it is cōpted but one Sacramente, by the reason that all these tende to one ende, that is to saie,

to

to consecrate the Lordes bodie. To euery one of these, did the Counsaile of Toledo in Spaine, appointe their seuerall liueries, and offices in the Churche. The Doorekepers had the office of our Common Sexteine, to opē the churche doores, to take hede to the churche, and to shutte the doores. And had therfore a kee giuen vnto theim, when thei ware admitted to this ordre. The Reader, in signe and token of libertie to reade the Bible, and holie stories, had a greate booke giuen him. The Exorcistes, serued to commaunde euill spirites out of menne, and in token therof, had a lesse booke giuen them. The Acholite, had the bearyng and the ordering of the Tapers, Candelsticke, and Cruettes at the Altare: and therfore had a Candlesticke, a Taper, and two emptie Cruorettes deliuered hym. The Subdeacon, mighte take the offering, and handle the Chalice, and the Patine, carie theim to the Altare, and fro the Altare, and giue the Deacon Wine and water, out of the Cruettes. And therfore the Bishoppe deliuereth hym an emptie Chalice with a Patine, and the Archedeacon one Cruet full of wine, and another full of watre,

and a Towelle. To the Deacons, is the Preachyng of Goddes Gospelle to the people committed, and to helpe the priest in al holy ministracion. He hath the Gospelle booke deliuered hym, and a towell hanged vppon his one shoulder, like a yoke. The Priestе hath power to consecrate the Lordes bodie, to praie for sinners, and to reconcile thē againe to God by Penaūce enioined them. He hath deliuered hym a Chalice with Wine, the Patine, with a singyng cake, a stole vpō bothe shoulders, and a Chesible. What Ornamentes the Bisshoppe hath giuen vnto hym, ye haue heard afore. He maie not be made Bisshoppe, but on the Sondaie about the. iii. houre after Prime, betweene thoffice of the Masse and the Gospelle: at the whiche tyme twoo Bisshoppes, and a Metropolitane, laie their handes vpon his heade and a booke. The Bishoppes in the firste Churche, did litle or nothyng differe from other Prieste s, and ware ruled by the commune Counsailes of the Churche, before that diuision and deuision entred emong the people, causing theim in sondrie sortes, to cleaue vnto sondrie names, euery sorte as thei fortuned

tuned to be conuerted and Christened of a sondrie persone. As whom Paule Baptised, thei would be called Paulines. Whom Appollo, Appollontans. Whom Cephas, Cephites, and so of other. To auoide therefore these breaches of concorde, and for an vnformitie, the holy fathers ware driuen to decree and stablish that asmany as should afterward be baptised, should be called Christianes of Christe. And that ouer euery Countie or Shiere, there should be sette one Priestе or moe, acordyng to the greatnesse of the same, suche as ware best tried. Whiche should haue to name, Duerseers in Englishe: in Greke, Episcopj. Whom we cal Bishopes, by chaungyng of. P. into. B. and leauing out the. E. for shortnes, acordyng to the nature of our tongue. These mighte not then gouerne their Clergie, and other their Dioceſans, at their owne pleasure, as thei did before: but acording to the decrees of the Churche of Rome, and the holie Counsailes of the fathers assembled. Then began thei firste (by the suffraunce and helpe of deuoute princes) to deuide all Christendome into Dioceſes, and the Dioceſse into Conuocations

or Chaptres, and those againe into Parroches, and to set that goodly order, that yet continueth, aswell emong the clergie as the laietie. That the parishe should obeie their lawfull Persone, the Persone the Deane: the Deane, the Bishoppe: the Bishoppe, the Archebishoppe. The Archbishoppe, the Primate or Patriarche: the Primate or Patriarche, the Legate: the Legate, the Pope: the Pope the generalle Counsaile: the generalle Counsaile, God alone.

For the fourthe Sacramente it is holden, that euery prieste rightly prieste, acordyng to the keies of the Churche, hauing an entente to consecrate, and obseruyng e the fourme of the woordes: hathe power, of wheaten breade to make the very bodie of Christe, and of Wine to make his very blonde.

Christe our Lorde hym selfe, the daye before he suffred, kepte it solemply with his disciples, and consecrated, and ordeined it continually to be celebrated, and eaten in the remembraunce of him selfe. And about this mattier a man had nede of a great faythe. Firste to beleue the breade to be chaunged into the body, and the

the wine into the blonde of Christe. Againe thoughe this be done euery daye that yet Christ for all that should growe neuer a whitte the bigger for ỹ making, nor the lesse for the eatinge. Thirdely that the Sacrament being denyded into many partes, Christ should yet remaine whole in euery cromme. Fourthly that thoughe the wicked eate it, yet should not it be defiled. Finethly that it bringeth to as many euyll as receiue it, death: and to the good euerlasting life. Sixthly that it tourneth not into the nature of the eater to his nourishemente as other meate dothe: but turneth the eater contrariwise into the nature of it selfe. And yet being eaten, that it is rapte into heauen, vn hurte or vntouched. Seuenthly that in so smalle a syse of breade and wine, the infinite, and incomprehensible Christe, God and manne shoulde be comprehended. Then, that one, and the self same bodye of Christe, at one very instaunte, shoulde be in many places, and of many menne receiued at ones, and in sondrye parcelles. Finethly ỹ thoughe the bread it selfe be chaunged into the very flesshe of Christe, and the wine into his blonde,

that yet to all the sences thei remaine breade and wine, and neither flesshe ne blood. Further that all these cõmodities cõteined in these verses folowing should happen vnto those that worthely eate it.

It putteth in mynde and kindleth, encreaseth hope, and strengtheneth.
Mainteineth, clenseth, restoreth, giues life, and vniteth.
Stablisheth belieke, abates the foode of sinne, and all vnclennes quencheth.

Finally, to be very profitable for the saluacio aswell of those liuyng as deade, for whō it is specially offred by the preest in the Masse. And therefore to haue to name Eucharistia communio.

In the beginning of the Christiane faithe (and yet amonge certeine schismatiques as thei saye) one whole lofe was consecrated, of suche bigguenesse, as whē the Preest had broken it in a platter into smalle pieces, it mighte suffise the whole multitude that ware at the masse to participate of. For in time passe the Christianes came euery day to communicate by a specialle commaundemente, and ordenaunce. Aftrewarde but ones in a wirke and that on the Sonday. But whan it began

began to be skant well kepte vppon the Sonday neither: then was it commaunded that euery manne should receiue it thrise in the yere, or ones at the leaste, at euery Easter. And that euery christian manne, when he stode in any daungier of death, beynge whole of minde, should receiue it as a waifaring viande, to staye him by the waye: with as good preparacion of bodye and soule, as he possibly mighte.

Matrimonie (whiche is the lawefulle coupling of the manne and the woman) broughte in by the lawe of nature, the lawe of God, the lawe of all peoples, and the lawe ciuile, is the fiueth Sacrament. The holy fathers woulde haue but one mariage at ones, & that not in secrete but with opē solemnitie eyther in ẏ churche, or in the churche porche, and so that the priest be called to the matter. Who shold firste examine the man, and then the womanne, whether thei bothe consent to be maried together. Yf thei be agreed (whiche is chiefely in this case requisite) he taking them bothe by the right handes: coupleth them together in the name of the holy and vnseperable trinitie, the father,

ther, the sonne, and the holy ghoste. And commaundeth, and exhorteth them that thei alwaye remembring this their coupling of their owne free wille & consent: as longe as thei liue, neuer forsake one a nother, but loue & honour one another, be debonaire and buxome one to another, giuing them selues to procreation, and not to lecherous lust. And that thei honestly and diligently bringe vp, suche children as God sendeth them of theyr bodies. Aftre that he affiaunceth thē both with one ringe. And sprinckling holy water vpon them, reacheth them a stole, and leadeth them into the churche. where (yf thei ware not blessed afore) he blesseth them kneling before the altare. The woman hath on a redde fillet or frontelette, and ouer that a white veile, without the whiche it is not lawfulle for her fro that daye forewarde, to go oute of doores abrode, or to sitte by any manne. Twelue thinges ther be, whiche the holy fathers woulde haue to barre persons from contracting of matrimonie, and to disseuer them againe, yf thei be contracted. Errour of person, that is to saye, mistaking one for another. A betrowthing vpon a

condition

condicion, Cōsanguinitie or kindred, An opē crime Diuersitie of secte, Force, or cōstrainte. Holy ordres, a Bōde or former contracte, Commune or open honestie, Affinitie, and Dishabilitie of engēdrure.

The sixteth Sacramente is penaunce or repentaunce, giuen of Christe as it ware for a wracke boorde, wherby men are preserued fro drowninge. Eche christian oughte vndoubtedly to beleue that this consisteth in foure poinctes. To saie, in Repētaūce of our sinnes, Canonicalle cōfession, Absolucion, and Satisfaction, or amendes. Firste let him sorowe, not with a lighte forthinckinge, but with a moste earneste and bittre repentaunce in the botome of his conscience: for the puritie and innocencie that he had gotten eyther by baptisme or ẏ benefite of former repentaunce, and nowe hathe eftsones loste, and forgone throughe sinne. And let him hope with this repentaunce, to be reconciled to the fauour of God againe And let him humbly, and truly with his owne mouthe, confesse to a wise prieste, in the steade of God: all those offences wherwith he knoweth him selfe to haue loste his innocencie and clennesse, and to

haue

haue prouoked the wrathe of GOD a-gainste him selfe. And let him assuredly beleue that the same priest, hath power giuen him of Christe (as beinge his vi-care, or deputie on earthe) to absolue him of all his sinnes. Finally for satisfaction or amendes making for the faulte: lette him not with grudginge, but chierfully, and gladly doe, what so euer he shalbe cō-maūded. Beleuīg with vndoubted faith, that he is absolued, and quyte of all, as-sone as the priest in dewe forme of wor-des, hath pronounced the absolution.

The seuenth, and the laste Sacramēt is the laste enoynting, by an oyle that is made to this vse, by the bisshope in euery dioceese, by an yerely custome vpō maū-dy thursdaie, like as the chrismatory oyle is. And this by the precepte of sainte Ja-mes the Apostle, and by the ordinaunce of Felix the fourthe Pope after Sainte Peter: was giuen only to them that laie in dyeng, being of full age, and requy-ring it. They vse to enoynte with a pre-scripte fourme of wordes, and with of-ten inuocation of saīctes: those partes of the bodie, wher our fiue wittes or sen-ses: the hearing, seyng, smelling, tasting

and

and touching, beare moste stroke, & with whiche man is iudged chiefely to sinne. That is, the eares, the eyes, the nosethrilles, the mouthe, the handes, and the fete. Wherby the holy fathers would vs to beleue, that there was not onely purchased cleane forgiuenesse of all smaller offences, or venialle sinnes: but also either presente recouerie, or a riper and gentler deathe. All the feastes and holydaies, throughout the yere, whiche the churche hath commaunded to be obserued & kept: beginne at the Aduente, or approche of Christe our Lorde. Whiche Peter the Apostle instituted to be obserued in December, with fasting and prayer, three wiekes and a haulfe before Christemas, whē we close vp the last. viii. daies of that moneth, with great ioye and feaste. They deuided the yere into two & fiuetie wekes, and. xii. seueral monthes. The monethes cōmonly into. xxx. daies. The firste daye of January the churche recorderh howe Christe was circumcised according to Moyses lawe. The. iii. daye after, howe he was worshipped of the three Sages, with three sondry presentes: and howe beinge baptised of John in Iordaine the

floude,

flonde, he laide the foundacion of the newe Lawe. The seconde of Februarie, how his mother vnspotted, obeyeng the maner of her cõtry: brought him into the temple, and suffred her self to be purified or clensed, whiche we calle churching of childe. In memorie wherof the churche vseth that daye, solempne procession, and halowing of candles. The fiue and twentieth of Marche, howe ỹ aungel brought woorde to the virgin Marie, that Christ shoulde be borne of her, being conceyued in her wombe, by the ouershadowing of the holy ghoste. At the which time they willed vs to faste the fourtie daies that he fasted him selfe, being with vs vppon earth, and to renewe the remembraunce of his passion, and deathe, whiche he willingly suffered to deliuer vs fro ỹ yoke and bondage of the deuell. The laste day of that faste, which oftentimes falleth in Aprille, to celebrate the highest feaste in al the yere: in remembraunce howe he ouercame deathe, descended into helle, banquished the deuell, and retourned againe on liue, and appeared in glorious wyse vnto his scholers, or disciples. In Maye, howe all those his scholers looking

king vpō him, he by his owne vertue and mighte, stied vp into the heauens. At the whiche time, by thordenaunce of saincte Mamerte, bishoppe of Vienne: there be made ganginges with the lesse Letanies from one Churche to another, all Christendome ouer. In June, and somtime in Maie, how the holy ghoste, promised to the disciples, giuen from aboue, appered to them like glowing tongues: and gaue them to vndrestande, & to speake the tonges of al naciōs. Theight daie folowing, Trinitie Sondaie. The fiueth daie aftre that, how Christe in his laste supper, for a continualle remembraunce of himself, instituted the moste holsome Sacramēte of his bodie and bloud, vndre the fourme of breade and wine, leauyng it to be sene and eaten of his. The fiuetenth of July, how the blessed Apostles, acordyng as thei ware cōmaunded, the twelueth yere aftre the Ascencion of their Master into heauen: wente their waies into the vniuersalle worlde, to Preache vnto all people. The departyng of Christes mother out of this life, the fiuetenth daie of Auguste. And her Natiuitie, theight of Septembre. And thone and twentie of No-

cembre, how she from thre yeres of age (at the whiche tyme she was presented to the temple) vntill she was mariage able, remained there seruing God stil a peace And the eight of Decembre, how she was of her parentes begotten, that longe afore had bene barreine. The second daie of Julie, how Elisabethe passyng the Mounteines, visited her kindeswoman.

There ware also certeine holie daies appointed to the .xii. Apostles. To certeine Martyres, Confessours, and Virgines. As the fowre and twentieth of Februarie to saincte Matthie. To saincte Marke the Euangelist, the .xxv. of Aprille. Upon the whiche daie, Gregoris ordeined the greate Letanies to be songe The firste of Maie is hallowed for Philippe and James the more. The. xxiii. of June, for Petre and Paule: the. xviii. of thesame, for the Natiuitie of. S. Jhon Baptiste. The. xxv. of July, for James the lesse. For Bartholomewe the fowre & twentie of August. For Mathewe, the one and twentie of Septembre. And the eight and twentie of Octobre, for Simō and Jude. The last of Nouembre, for. S Andrewe. The one and twentie of Decembre,

cembre, for saincte Thomas. And the. vij. and twentie of thesame moneth for Jhō the Euāgeliste. The daie before, for Stephin the first Martire. And the daie aftre for the Innocentes. The tenth of August for sainct Laurence. And the thre & twentie of Aprille, for saincte George. Of all the Confessours, there are no moe that haue holidaies appoincted, but S. Martine and saincte Nicholas. The firste, on the eleuenth of Nouembre: and the other the sixteth of Decembre. Katherine the virgine, the fiue and twentie of Nouembre, and Marie Magdalene the twentie and two of July. There is also vndre the name of saincte Michael alone, the. xxix. of Septembre: a holy daie for all blessed Angelles. And one other in commune for all the sainctes, and chosen of GOD, the firste of Nouembre.

Thei would also that euery seuenthe daie, should be hallowed of the Christianes, by the name of Sondaie, as the Jewes doe their Sabboth: restyng from all worldly woorke, and beyng onely occupied with praising of GOD, and the deuine Seruice in the Churche. To learne by the Priestes preachyng, the Gospelle

and the commaundementes of our faith. And by what meanes so euer we thinke in our conscience we haue prouoked the wrathe of God against vs all the wieke afore: that, this daie to amende, to sette cliere, and aske pardone for. In time past euery Thursdaie also was kepte as the Sondaie. But because we mighte sieme therein, somewhat to gratefie the Heathen (whiche that daie kepte solempne holie daie, to Jupiter their Idolle) it was laied doune againe. More ouer the clerkes and the people, vsed bothe Thursdaie and Sondaie before Masse, to go round aboute the Churche a Procession, and the Priest, to sprinckle the people with holy watre. Agapitus instituted the one, and the other. The Thursdaie, in remembraunce of Christes Ascencion, and the Sondaie, of his glorious Resurrection: whiche we celebrate fro Sondaie to Sondaie continually, ones euery eight daies. The night afore euery ordenary holidaie or feastefull daie: the whole clergie, and the people, ware bounde to kiepe Vigile in euery churche. That is to saie, to wake all nighte, in deuine seruice and prater. But vpon consideracion of many slaun-

derous

derous crimes and offences, that ware by diuers naughtie and malicious persones committed, by the opportunitie of the darke: this maner was taken awaie, and ordeined that the daie before the feaste, should be fasted, whiche yet kiepeth stille the name of Vigile. The fathers decreed that the churche in the whole yere should renue the memorie of fiue thynges.

Fro the Sondaie called Septuagesima (because there are seuentie daies, betwiene that and the octauaes of Easter) thei would vs to renue the memorie of Christes Fasting, Passion, Death & Burialle. The miserable falle also of our first parentes, and those extreme errours of mankinde, by the whiche thei ware ledde awaie fro the knowledge and worshippe of one verie GOD: to the wicked superstition and honour of Idolles and deuelles. And further, the greuous and intollerable bondage that the people of Israell suffred vnder the Pharao of Egipte. Upon whiche consideration, the bookes of Genesis and Exodus be redde in the seruice of the churche. Whiche sheweth then in all her demeanour, and apparelyng, heauinesse and sorowe.

From the octauaes of Easter, to the octauaes of Whitsontide, Christes Resurrection, and Ascencion, with the comming of the holy Ghoste. And together with that, the redemption, reconciliacō, and at onement of mankinde with God the father, throughe Jesus Christe: and the restoryng againe of the children of Israell, to the lande of behestе. Wherein was prefigured our reconciliation and redemption aforesaied. For that cause is all the seruice out of the newe Testamēt, and al thinges done with ioie & gladnes.

From the octauaes of Whitsontide, till Aduente, xx. wiekes space, and more, thei would haue to bee celebrated the cōuersacion of Christe here in the worlde, with his miracles and woorkes of wonder. And ouer and beside that, the longe pilgrimage that mankinde, by longe reuolucion maketh, from one generacion to another, from the tyme of our redempcion, saluacion and sauyng, vntill the laste daie of time. Wherfore duryng this while, vpon consideracion of the diuerse happe and hasarde, wherwith the Churche is tossed, like a Shippe in the troubled Seas, she neither greatly reioiseth,

ne

ne forowethe, but redeth greate chaunge of bookes, out of the olde and newe Testamente: to the ende she maie walke the warelier, and the bettre wynde her self out of the stormes, that are ready to assaile her.

From Aduente to Christemas, to remembre the tyme from Moses, to the commyng of Messias. In the whiche mankinde certefied of saluacion, bothe by the lawe and the Prophetes, awaited with moste earneste desires for his comming, and the kingdõe that he shold haue Wherefore thei ordeined that the Prophecies should be redde, and fasting exercised. That the churche the bettre enstructed, and abled by these, mighte the worthelier receiue the Birthe daie of Christ her Lorde (whiche euer falleth the fowerth wieke aftre) and from thens holde on with feaste, and continuall gladnesse, vntill Septuagesima. Betokening that he was now come: whiche should bee the saulutour of the worlde. Their oratories Temples, or places of praier (whiche we calle Churches) might not be built without the good will of the Bishoppe of the Diocese. And when the Timbre was re-

ry to be framed, and the foundacion digged: it behoued them to sende for the Bishoppe, to hallowe the firste corner stone of the foundaciō, and to make the signe of the crosse therupon, and to laie it, and directe it iuste Easte and Weste. And then might the Masons sette vpon the reste, but not afore. This Churche did thei vse to builde, after the facion of a crosse, and not vnlike the shape of a manne. The Chauncelle (in the whiche is conteined the highe Altare and the Quiere) directe full into the East, representeth the heade. And therfore ought to be made somwhat rounde, and muche shorter then the body of the churche. And yet vpon respecte that the head is the place for the eyes, it ought to be of more lighte, and to bee separate with a partition, in the steade of a necke, from the body of the Churche. This partition the Latine calleth Cancelli: and out of that cometh our terme, Chauncelle. On eche side of this chauncelle peraduenture (for so fitteth it beste) should stand a Turret, as it ware for two eares. And in these the Belles to be hanged, to calle the people to Seruice, by daie and by night. Vnder one of these Turrettes, is there

commonly

commonly a boulte, whose dooze openeth into the quiere. And in this are laid vp, the hallowed vesselles and ornamentes, and other vtensiles of the church. We calle it a vestrie. The other parte oughte so to be fitted, that hauing as it ware on eche side an arme, the reste maye resemble the bodye with the fete stretched in breadthe, and in lengthe. On eche side of the bodye the pillers to stonde. Vpon whose coronettes or heades the baulte or rophe of the churche maye reste. And to the foote beneth, aulters to be ioyned. Those aulters to be ordrely alway couered with two aulter clothes, and garnished with the crosse of Christe, or some litle cofre of reliques. At eche ende a candelsticke: and a booke towarde the myddes. The walles to be parieted without, and within, and diuersly painted. That thei also should haue in euery parisshe a faire sounde stone, made holowe, and fitte to holde water: in the whiche the water consecrate for baptisme, may be kept for the christening of children. Vpon the right hande of the highe aulter, that ther should be an almorie, either cutte into the walle, or framed vpon it: in the whi-

the thei woulde haue the Sacrament of the Lordes bodye, the holy oyle for the sicke, and the Chrismatorie, alwaie to be locked. Furthermore thei woulde that ther should be a pulpite in the middes of the churche, wherein the preeste maye stonde vpon sondaies and holidayes, to teache the people those thinges that it behoueth them to knowe. The Chauncelle to serue onely for the preestes, and clerkes. The rest of the temporalle multitude to be in the body of the church. Seperate notwithstonding, the men on the ryghte side, and the women, on the lefte. And eche of them to be sobre and honest in apparelle and behauour. Whatsoeuer is contrary to good facion or christiane religion, with greate diligence to shonne it. It was the maner in the first churche, both amonge men and women to lette their heare growe, to shewe out their naked skinne, and very litle or nothing to differe in apparelle. Sainct Peter put first order, that women should couer their heades, and menne rounde their heare, and either of them to go in seueralle and sondrye apparelle. Moreouer that to euery churche, shold be laid out a churchyarde,

of

of the grounde adioyning, in the whiche all christen mennes bodies might indifferently be bewried. The same to be consecrate, or halowed by the bisshoppe, and to enioye all the priuilegies that the churche may enioye.

The funeralle for the deade, thei kepe not in euery place ylike. Some mourne and kepe dirige and Masse seuen daies continualle together, some .iv. some .xxx. or fourtye some, fiuetie, and a hundred, and other a whole yere, wrapped vp in blacke. The counsell of Toledo ordeined that the corps beinge firste washed, and then wrapped vp in a shiete, shoulde be caried forthe with singing by menne of his owne condicion or sorte, clerkes by clerkes, and laye menne of laye menne. And after what time the priest hath sensed the corps, throwen holy water vppon it, & said certeine prayers, to laye it into the graue with the face vpwarde, and the heade into the weaste. Then to throwe in the earth again, and in token that ther is a christiā ther bewried, to sette vp a crosse of wodde, garnisshed with yvie, cipres, or laurelle. These be the ordres and factions of the Christiane religion.

FINIS.

¶ The treatise of Josephus, conteyning the ordres, and Lawes of the Jewes commune wealthe.

¶ To the Reader.

THis lytle treatise, good Reader, haue I translated out of a Latine texte, laid worde for worde, answeringe to the Grieke (for in that tonge Josephus compiled it) as niere as it was possible. And looke howe scrupulous myne Authour was in matching the latine: so scrupulous haue I also bene in deuising myne englysshe. Remembring alway, that thoughe in other writtinges of mennes deuyse, an enterpretour maye, eyther to giue lighte to the sentence, or to obserue the naturalle phrase of the tonge that he enterpreteth

preteth in (specially wher ther lieth matter of importaunce or controuersie) vse a more libertie of woordes and sentence: yet in these holy writinges deliuered vs fro GOD, in them I saye, and euery braunche of them, we oughte rather to shonne then to seke suche libertie, asmuche as we maye. Studienge nowe not so muche to flourishe in painted penning, as sobrely, and sensibly to giue the meaninge of those infinite threasoures, with suche woordes as falle moste felinglie for them, ronne thei neuer so roughe in the prose, or be they neuer so simple and harde framing with our phrase. If my doinges therfore herin shall seme to the in certeyne places, more Grekishe then Englysshe, or liker the maner of the Latine then of our owne londe: impute it to the reuerence that I owe to these maner of Authours.

The

WHē Moses had gouerned the Israelites, by the space of fowrtie yeres, but .xxx. daies lackyng: He assēbled the people harde vpon Jordane, where the toune now stondeth, that is called Abila (so named of the plentie of Abeles, theraboute growing) and all the people being gathered together, he spake vnto theim in this wise. Felowes & companions of my long trauelles, forasmuche as it pleaseth God that I departe this life, and myne age is now comen to the nombre of an hundred and twentie yeres: and for that I can be no helpe, ne aide vnto you, in ye thinges ye shal haue to do on the other side Jordeine (the Lorde restrainyng me) I thought it not miete, no not euen now at the laste caste, to slacke myne endeuour towarde you for the aduauncemēt of your wealth But to studie how to purchace aswell to

you

you eternalle enioyeng of prosperitie, as to my self perpetualle memorie emõgest you, when ye shall haue obteined plentie of al blessednesse. Go to then, after what time I shall haue declared, how bothe ye your selues maie be blessed, and leaue vn to your posteritie an euerlasting possession of the same, I will so departe this life. And truly I am worthye me thinkes to be credited, and believed of ye, bothe for the earnest sticking in your quarelle sondrie tymes heretofore, and also for that the soules of men brought vnto the laste casse are then most streightly allied and knitte with all vertue.

A good man at no time dissembleth, and muche lesse when he lieth at the poincte of deathe.

O Israelites, a fauourable GOD, is the onely cause of all the good thinges that men possesse. And he alone can giue vnto the worthy, and take fro the wicked. If ye shewe your selues towarde him, suche as he requireth, and suche as I perfectely knowinge his wille and pleasure admonysshe ye to be: he shall neuer withdrawe himself from you, neither shal ye at any time cease to be blessed, & honorable ouer all. Yea the wealth that ye now possesse, shall remaine sure your owne: and that that is promised ye in time to

come,

come, shall spiedely be giuen ye. So that ye obeie the thinges, whiche God would ye to obeie: and preferre no trade of Ciuile order or gouernaunce, before the lawes that I presently giue you: ne straie vnto straunge maners, contempninge the loue and feare, whiche ye now haue vnto the Lorde. And in followyng these, ye shal be of all menne moste strong and valiaunte in fight, and vanquisheable to none enemie. Neither is it mete that thei should feare any manne: for whose helpe God hath armed hymself to battaile.

Greate rewardes are laied before ye for vertue: if duryng your life she dwelle continually in you. For firste, she her self of all goodnes is the beste: and purchaseth haboundaunce of all other thynges that good are. She truely, bsed emong ye, shal giue vnto you a blessed life: make ye to be praised aboue all forein nations, and cause ye to be renoumed emōg thosethat shalbe aftre your daies. All these thinges maie ye obteine, if ye bee obediente and kepe well the lawes whiche I haue giuē ye from the mouthe of God, and exercise your mindes in the vnderstanding of the As for my self, I departe gladde of your

prosperitie, commendyng ye to the rule of sobre discrecion, and to those honeste ordres and Lawes, that I leaue among ye: and to the vertue of your chiefteines, to whom the aduauncement of your cõmodities and profites shalbe committed. God also, that hetherto hath gouerned you, & by whose wille I haue bene your profitable minister: shall not yet cease to prouide for ye. But euen as long as ye your selues shall wishe to haue him your gouernour & helper (continuyng in your earneste zeale of vertue) so long shall ye be sure that he wille forsee to deliuer ye from daunger. And the high Prieste Eleasar, and Iosua, the counsaile, and the Officers of the Tribes: shall declare and open vnto you, what is beste to be done. Whiche if ye followe, ye shall haue blessed wealthe amonge you. Obeie ye them therefore without grudge. vnderstandyng, that the menne whiche praise worthely canne obeie: shall also haue knowe-ledge how praise worthely to rule, if thei shal ones come to that prerogatiue of dignitie. And iudge it to be franke libertie, not to repine against the thynges wherevnto your Capiteines shall require ye.

For

For now ye take this to be libertie. If ye maie hurte those that haue done good vn to you: and sette nought by them, whiche are your welwillers and friendes. The whiche euill, if ye shall from hencefurthe auoide: the worlde shall go the bettre with you. Beware I require you, that ye neuer entrepryse suche outrage against them, as ye haue ofte attempted against me. For ye knowe that I haue bene oftener in hasarde of my life, throughe you, then by mine enemies. Wherin I would ye should not thincke, that I meane in any wise to attwighte ye, or taunte ye. For lothe woulde I be, by this my rehersalle of thinges passe, to leaue in your mindes any displeasure against me, now, at my departing. Seing that euē then, when ye thus dealte with me: I shewed none angre against ye. But by this, to giue ye warnyng that ye vpryghtly behaue your selues hereafter, and offre no iniurie to your superiours for riches sake. Wherof ye shall haue plentie, beyng ones passed Iordane, and hauyng achieued Chanaan. But if throughe these, vertue shall become contemptible and fulsome vnto you, ye shall lose also the fauour of God.

Who becomen your enemie, ye shall also lose the lãde whiche ye shall possesse: with shame enough ouercomen of your enemies in the fielde. And being skatered the worlde ouer, ye shall be as thralles and bondemen, in euery coaste and countrie, by Sea and by lande. And as for the remembraunce, and repentaunce of the lawes not obserued: shall then, when ye shalbe fallen into those euilles, stande ye to none effecte. Wherefore, if ye entende to conserue these lawes: leaue ye not an enemie on liue, when ye shall haue banquished them. But iudge it necessary for your welfares, to destroie theim euery mothers childe. Lesse if thei be suffred to liue: ye take sauour in their maners, and corrupte your owne countrie disciplines & ordenaunces. I counsaile ye also that ye hewe doune their groues, throwe doune their Altares, and what so euer Churches thei shall haue: and abolishe with fire, the memorialle of theim, and their people. For by that, and none other meanes, shall ye stablishe your selues a sure quiete, in your blisse. And that your nature leade ye not to the worse, for lacke of knowledge of the bettre: I haue bothe made

..e vnto you Lawes, as I learned thē
..he mouthe of the lorde, & also an ordre
publique discipline. Accordyng to the
..genaunces whereof, if ye shall directe
your liues, ye shalbe iudged of all people
the mooste happie.

Hauyng spoken these thynges, he deliuered vnto thē the lawes, and the ordre of their cōmune wealth, writtē in a boke. But thei vniuersally wepte, and greatly lamented the departure of their capitein that so fast approched. Remēbring what daungiers and carcke, he had suffred for their sauftie: & muche diskruskyng what should afterwarde come of theim. As the people that neuer was like to haue suche a gouernour again. And muche fearyng least God would withdrawe his tendrenes towarde theim: when there lacked a Moses to entreate. And thei bewailed with greate repentaunce, the thynges, whiche in their angre thei had done vnto hym in the deserte. So that the teares of the people, their dole, and sobbyng complaintes: ware greater then could be recomforted with woordes. Although Moses did what in hym laie, to perswade thē that there was no cause why thei should

bewaile hym: But rather remembre put in vse the ordre of the cõmune wel that he had giuen theim. And so he dissolued the assemblie.

These wordes be spokẽ in the person of Iosephus

Now then afore what tyme I shall haue shewed ye thordre of the communewealth, miete for the worthines and vertue of Moses, and shall haue described thesame, that it mate appere vnto al men (beyng willyng to reade) what our state hath bene in times paste: I will procede to the declaration of the other thynges. With suche faithe, that I neither wille penne any thyng other wise then he lefte it, ne adde (either for settyng out of the matier, or other wise) any title of myne owne. Sauyng onely those that he lefte written by pieceneale, as he receiued thẽ at the mouthe of God: we haue framed togueither into one ordenarie treatise. Wherof I thought good to giue warnig, least some of our blonde happenyng vpõ these, might by occasion saie that we had swarued from the truthe

The lawes then pertainyng to the institutiõ of our citie, are suche as followe. But suche as he lefte vs cõmune among our selues: those haue I deferred vntill

I putte furthe my booke, De moribus & causis, whiche I haue purposed God willyng, to go in hande with nert after this. A booke of Josephus so named.

*What time then ye shall haue achieued the land of Chanaan, and as menne that haue founde laisure to vse their goodes, shal determine from thencefurthe to builde cities: if ye shall accomplishe these thinges, ye shall bothe haue done a thing acceptable vnto God, and shall winne to your selues a grounded wealthe. Moses speaketh againe.

See that there be one holie citie, in the mooste goodlie place of all the lande of Chanaan. See that ther be but one churche in it, and one altare: of stones neither squared nor karued, ne yet framed by Masonrie, but handesomely heaped together, as thei be gathered. And lette the same be so plastered ouer, that it maie appere to the sighte, a plaine and comely Altare. But se there be none ascente ther vnto by staiers, but onely a faire vp goyng, by a slope banque of Turfes. In any other of your cities, se there neither be Churche, ne Altare. For God is but one, and the people of the Hebrues but one: Whosoeuer shal haue spoke* villanie against God, let hym be stoned, and han- *Blasphemie.

ged fro morowe till nighte, and vilely be bewried, without anye solempnitie.
Thrise a yere the people shal assēble into the citie where the churche is: fro farre, and niere, throughe the whole lande that the Hebrues shal possesse. Bothe to rendre thankes to GOD, for that he shall haue sent them: & to make supplicacō for thinges that are to come. And further, to thende that with often hauntynge one with another, and resting together: there maie be a friendship engēdred emongest theim. For truely it is miete that menne of one nacion, and bloude, and coupled in one trade of lawes: should be acquainted one with another (as by suche fellowshippeit shal come to passe) and that thei should cause a remembraūce to remaine one of another emōgest them with suche repaire, and cōpanieng together. Without the whiche ye shall seme one to another mosse straunge.

Ye shall also reserue aparte, a tenthe of all the fruictes of the earthe: beside the tenthe appointed to be giuen to the priestes, and Leuites. The whiche ye shall selle eche man at home in his countrie. But the profecte comyng thereof, shalbe spente

spent vpō the feastes, and sacrifices to be made in ỹ holy citie. For so is it mete that men take parte of the fruictes comming of the londe whiche the Lorde shall giue them, to the honour of the giuer. The price that commeth of the commune harlot, shalt thou not conuerte vnto the vse of Sacrifice. For God delighteth not in the fruites of any kinde of iniquitie: and nothing is more abhominable then such lewdenes of the body. Likewyse yf anye manne require eyther thy dogge for the folde, or for the chace to lime his bitche, the price comming therof shalte thou not conuerte to the sacrifice of the Lord. No man shall raple against those that other cities holde for their goddes. Neither shall ye spoyle or robbe, churche or chapell of any forreine Idolle, ne take away any gifte consecrate to them. See that none of you be apparelled with a garmente of linnen and wollen meinte: for Linsy wolsy.
that apperteineth onely to the priestes.
And when the multitude shalbe assēbled into the holy citie, to celebrate the seuēth peres sacrifices, at suche time as the feast of the Bowthes draweth nighe: lette the bysshoppe, standing in some place aloste

made for the purpose, fro whence he may wel be harde, rehite the lawes vnto them all. Withholdinge neither woman, ne childe: no not the bondeman from hearing of them. For it behoueth them to haue them writen in their hartes & mindes: that thei may be kepte, neuer to perisshe. For by that meanes shall it come to passe that thei shall not offende, when thei shal haue none ignorannce to excuse them in the ordinaunces and lawes: and the lawes shal haue ỹ greater authoritie vppon the offendours, in that thei haue warned them afore of the penaltie, and by hearing haue grauen in their mindes what thinges thei commaunde. That thei maye haue the effecte of their meaninge, euen dwelling within them. The whiche neclegted: thei shal offende, and be the cause of their owne euilles. Yea, and let the very childzen learne the lawes fro their youthe, as being a most good lye discipline, and the cause of blessed wealthe. Twise a daye also, bothe in the morning, and at the houre of bedtime, let them testifie to the Lord, his bounteous goodnes from the time of their deliuerannce oute of Egipte. For almuche as thanckes

thākes giuinge of very nature is dewe: and is had alwell to yelde recōpence for the benefites passe, as to allure the like in time afterwarde. Let them also write vpon their doores, ethe most notable benefite receiued of God: and what soeuer may set forthe his power and fauour towarde them. Lette them beare them for brooches on their cappes, and bracelettes on their armes, and let them shewe them to all menne: that goddes tendrenes towarde thē may on euery side be apparāt.

Lette there be chosen for euery citye, seuen rulers, exercised in all vertue, and in the waye of equitie. And to euery of those let ther be giuen two ministres, of the Tribe of the leuites. And let those whiche are appointed to ministre the lawes to the citie: be had in all honour, and reuerence. So that no man be bolde to speake any woordes of dishonestie, thei being present: ne to behaue him self malapertly. That this their reuerence towarde men of dignitie: may make them more fearde to offende against God. And let the iudges haue power to pronounce their sentēce, excepte any man can shewe that thei are corrupted with money to

peruerte

peruerte the lawe: or can bring any other cause to conuince them not to haue iudged a righte. For it is not miete that such shoulde sitte in iudgement, as will leane to lucre or dignitie: but suche as preferre equitie before all other thinges. For so might God seme to be smallie reputed amonge you, and to be iudged of lesse authoritie then thei: to whose sentence ye shoulde yelde your consente, for feare of power. The power of GOD is equitie. He then that beareth in anye pointe with them that are of power, for dignities sake: enhaunseth their power aboue the power of GOD.

But if the iudges be not able to determine, in some cace brought afore thē (as amōge men it oftentimes happeneth) let thē remitte ỹ whole cause to ỹ holy citie. And let the highe preest, the prophete and the counsell assebled, giue their sētence. Cleaue not to the Testimonie of one witnes. But of three, or twaine at the leaste: suche as haue so liued, that for their honestie thei maye be reputed credite worthy. The woman shal not be admitted as a witnes, for the lightenes, and dishonest boldenes of that kinde. No the bondemā

shall

shall haue no voice in matter of witnes, for that he lacketh the franque nobleines of minde: either for lucre or feare, is like to testifie vntruthes. If any shalbe giltie of false witnes, conuicted therof: let him suffre the same that the personne should haue suffred against whome he wytnessed.

If ther shall haue bene in any place a murder committed, and neither the doer can be founde, ne anye man suspected vpon malice to haue done it: lette serche be yet made for the doer with al diligẽce, appointing rewarde to him who so euer shall detecte him. But if then neither, no mã shal disclose it: the officers of the townes nerte vnto the place wher the murdre was done, shall mesure the distãce fro the plote where the deade lieth. And looke what towne shalbe founde nerte therunto, the rulers of the same shall leade a boughte cowe into a valley and place, neither fitte for ploughe ne plante, and shal cutte in two the senowes of the beaste in the houghes. And the priestes and leuites, and the counsellle of that towne: washinge ouer the heade of the ore, shall with loude voice protest that

their

they neither did it, ne ware present at the diede. And to desire God to forbeare his wrathe, and that neuer ther happen so heinous a diede in the londe agayne.

At this present ye are not gouerned by any kinge, or any one man alone: but by a nombre of the beste, chosen out among ye. The whiche of all gouernaunces is the beste: and to liue vnder it, passing all other liues. Wherfore ye not then for anye other trade of cõmune wealthe, but be ye cõtẽted with this: accẽptinge your lawes for your lordes, & doyng al thinges acordig vnto thẽ. For god is sufficiẽt enoughe to be your ruler. But if ye shalbe at anye time desirous to haue a king ouer ye: let him be of your bloude, and suche a one as estiemeth righteousnes, and all other vertues. And let him not sticke to his owne wisedome, but order all matters of waight by the lawes, and the lorde. And let him do nothinge without the hyghe preist, and the sentence of the counseille. Neither let him be giuen to many marriages, ne to seke aboundaunce of money and horses. Wherby hauing obteined, he maye ware full of the lawe, and vtterly contempne it. And if ye perceiue that he

busily

bussily seketh suche thinges: lette him be rather shorter, that his power encreace not more thā is expedient for you. It shal be lawful for no man to remoue ỹ bounde either of his owne londe, or of other mennes, with whome ye haue peace. But let it be sene to, that they maye continue in their steades, as the sure markes of god, there placed for euer. For therof comme the warres, and sedicion: when the coueitous manne will encroche beyonde his boundes. Yea who so thus ouerleapeth the bounde, will n[illegible] gretly sticke to ouerleape also the lawe.

He that planteth an horteyarde, if the settes bring frute before the fourth yere: let him neither yelde vnto God the firstlinges thereof, ne occupie them to his owne vse. For thei are comen in vndue time, and soner then their nature permitteth. And be nether miete for God, ne the owner. But in the fourthe frute harueste (for then are thei seasonable) lette him beare the whole gather into the holy city, and let them be spente together with the tenth of all other frutes: feesting with his frindes, the fatherles childe, and the widowe. And in the .v. yere, he shall haue li-

berty

bertie to take to him self the profettes of his plantes. Lette not the vineyarde be planted or sowen with aught elles. For it is enoughe for the grounde to nourishe the vine, & to be free fro the labour of the ploughe. Let the grounde be tylled with oxen, and let none other beaste be yoked with them. Yea let the ploughe be handesomed for them also, according to their sortes. Lette your sede be moste piked and cleane, pure, and vnmingled: nor lette them not be sowen by two or by three sortes together. For nature liketh not suche felowship of sondry kindes. Neither shall ye put to your cattaille a male of aduerse, or contrarye kinde. For it is to be feared, lest therby the vnkindlie couplings against kinde, passe also at lengthe vnto men: beginning at thinges of smalle regarde, and so crieping on further. Certes ther is nothing to be suffred for other to folowe: wherof mighte procede anye chaunge of your state. But it behoueth you (forasmuche as the lawes haue take charge of the weightyer thinges) to foresee with all diligence, that nothinge be blame worthy in these smaller. He that reapeth his corne, and gathereth it into

shefe: shall not glene vp the eares as he goeth. Yea, let him leaue some of the gauelles vngathered: that the niedie maie finde and be relieued by. The clusters of grapes also, by chaunche (as it happeth) ouersene in the gatheryng: shalte thou leaue to the poore. See also of thine Olyue gather, that thou leaue somewhat to theim that haue not of their owne. For there cometh not so greate profite to the owners by the nighe gatheryng: As there shall come good wille, at the hande of the poore. And the goodnes of the lorde shall encrease the goodnesse of the soile, that the fruictes maie abounde: if menne shal not onely haue regard to their owne priuate profecte, but also to the sustentacion of other. Thou shalte not mowseale thine Ore in the floore, whilest he treadeth the eares. For it is vnmiete to shutte them fro the fruicte: that haue holpen and laboured for the obteinyng thereof. Nether shall ye prohibite the waifaryng mā to taste of the fruictes that be ripe: but ye shall suffre him to eate his fille (as if thei ware his owne) whether he be an indweller of the lande, or a forreiner. Meiolyng in so sufferyng hym to take his pleasure,

of suche as be ripe, but none shall he carye awaie. Neither shall the Grape gatherers, forbidde suche as thei miete: to eate of the Grapes thei beare to the Presse. For vnsittyng it is, to grudge the giftes whiche the lorde hath giuen to the maintenaunce of our life: to suche as desire to take pleasure of their seasonablenes, beyng now at the highest, and sone ready to decaie, as it pleaseth God to ordeine. Yea, if any man of a shamefaced maindelines, for lacke of audacitie, shal strain courtesie to take theim, gētly prouoke ye thē. If thei be Israelites, in the name of cōpantō or maister for your bloudes sake. But if thei be forreiners, as willing them to take part of suche gheftan cōmodities as God hath giuen ye, for the time of the yere. For it is not to bee iudged as losse, that thou sufferest a man to take of gētlenes: God sending ye plentie and enough of all good thinges. Not for your owne vse & welfare alone: but also that ye maie liberally giue vnto many. To thend that he mighte this waie declare vnto other, his fauour and plentuous hande toward you in suche largenes: That of the ouerplus, ye maie also participate vnto many

And

And he that shall do contrarie hereunto, let there bee giuen vnto hym by the commune Sergeaunt of the baile. xxxix. stripes with a wasker. And lette hym suffre this moste dishoneste punishemente, for asmuche as where he was free by nature, he hath diminished his owne dignitie, in becomyng slaue vnto lucre. And a goodly thing is it, and cõueniente for you that haue suffered miserie in Egipte, and in your passyng the wildernesse: to regarde theim that suffre the like. And seyng that ye by the mercifull prouision of GOD, haue obteined plentie: to geue parte of thesame vnto the nedie, moued with like pitie and mercie.

Beside the two tenthes whiche I haue commaunded ye yerely to paie (the one to the Leuites, and the other to the feastinges) lette there be a thirde tenthe also giuen the thirde yere, to be distributed to all widowes and fatherles that lacke. The firste of all ripe thynges that shall happen to euery manne to come forthe: let them beare into the house of the lorde And there (hauyng giuen thankes vnto GOD, for the grounde that bare them, whiche he gaue theim to possesse: and the

holie Sacrifices beyng finished: let them giue the firste handsease of the thynges that the lawe cõmãndeth them to bring, to the Priestes. And when any man shal haue thus done with his fruictes, and tithes, aswell pertaynyng to the Leuites, as other: and shall haue banquetted with his firstlynges accordingly, and is aboute to retourne home to his owne: then standing against the Tabernacle of witnesse let hym giue thankes vnto God, that he hath vouchedsaulfe to deliuer them from the oppressions of the Egiptianes, and to giue them a good lande and a large to occupie, and vse to their commoditie and pleasure. And protesting that he hath yelded his tithes according to the Lawes of Moses: let hym beseche God to be alwayes mercifulle and fauourable to hym. And that it maie please his goodnesse, to continue indifferently to the vniuersalle nombre of the Israelites: those benefites and commodities, that he hath alreadie giuen them, and to heape vnto thẽ what so euer more ouer maie be giuen.

Let suche as are come to yeres of mariage, marie with maidens free borne, and of good parentage or honeste stocke.

And

And who so refuseth to mary with a maiden, let hym not couple to hym one that hath liued with another manne: neither suche a one as hath forsaken her former housebande. But lette not the free borne couple with the bond, although some one amonge ye steme forced therto, with fervencie of loue. For it is mete that menne should bridle their desire: and it maketh for your honour. Furthermore, let there be no mariage made with the commune harlotte: whose Matrimoniall Sacrifices God wil not admit, for the dishonest reproche of her body. For by this meanes the natures of your childrē shal be disposed to honest courage, and towarde to all vertue: if thei shall not be begotten of dishoneste mariages, neither of the lustes of engendrure with those that are bonde.

If any man hauyng betrouthed hymself to one whom he taketh for a maiden, shall afterwarde finde her to bee none: it shalbe lawfull for hym before a Iudge to accuse the wenche, vsyng suche proues as he can alledge. And the father or brother of the maide, or he that shal seme nert of her kynde, shall defende her. And if it shall be Iudged that the maide hath

not offended, lette her remaine with her accuse, now hauyng no power to putte her from hym, excepte she giue vnto him greate and vehement cauſes, suche as cānot be gainesaied. But if he haue laied this crime vpon her, of an vnshamefaced boldenes, and without cause: let hym receiue for punishement. xxxix. stripes, and paie vnto the father fiuette* Sicles. But if he shall conuince the maiden, to haue lost her maidenheade: if she be one of the communaltie, let her be stoned, for that she did not prudently defende her Virginitie, vntill her lawfulle mariage. But if she bee a Priestes doughter, lette her bee burnte quicke. If any manne haue twoo wiues, and the one is with him in greate estimacion and fauour, either for loue, or beaultie, or other cause: and the other in worse conditiō or state: If the child borne of the beloued (beyng younger then the child tofore borne of the other) would enioye the prerogatiue of age, for thesame fauour of his father toward his mother: and so enioye a double parte of his fathers substance (accordyng to that I haue appointed in the Lawes) let hym not be suffered so to doe. For it sitteth not with equitie

* Some take compt, poute tenne Sterlyng.

equitie, that the elder should be putte beside the enheritaũce of his father, because thother passeth hym, by the mothers side.

Who so deflloureth a maide, betrouthed to another, she beyng afore perswaded, and consentyng to thesame: let thẽ bothe dye together. Because thei are bothe indifferẽtly wicked. The for his perswasion of the maide, to suffre so filthie a dishonour, and to preferre that wickednes before lawful mariage: and she for that she consented to abandon her bodie to dishonestie, either for pleasure or lucres sake. But if the manne haue done this dede, hauyng gotten her alone in some place where she could haue no defendour, lette him alone die. Who so deflloureth a Virgine not yet betrouthed to another, lette thesame marie her. But if the father be not contented to knitte her with hym, let the transgressour pate fiuetie ✕ Sicles, as a dime tared for the iniurie done.

The Sicle is iudged. v. s. sterlyng.

The that will be deuorced frõ his wife, dwellyng with hym, for what so euer cause it be (as there happen many vnto men) let him confirme by writing, that he neuer had diede of matrimonie with her. That is to saie, that he neuer carnally

knewe her, and so shall she receiue power to dwel with another, whiche afore ware wickednes. And if also she agree not wel with the seconde, or that he beyng deade, the former would marie her againe: let it not be lawfull for her to retourne vnto him. The housebande of one that lacketh issue beyng deade: let his brother marie the widowe. And the child betwene them borne, let hym nourishe vp to the succession of the enheritaunce, namyng hym after the name of the dead. For if ye shall doe thus, it shall make muche for your commune wealthe, in that the name of the kindredes shall neuer be extincte: and the possessions shal alwaies remaine vnto the bloud. And it shall be a comforte of sorowe vnto the woman, now dwellyng with the nerte kindesman of her former housebande. But if the brother wille not marie her, let the widowe before the Senate or counsaile, thus testifie. That where she was willyng to remaine stille in the lignage, and to beare children by him, he will not admit her. But rather findeth in his harte to offende against the name & memorie of his brother. And the Counsaille demaũding for what cause he abhorreth

xeth the mariage: whether he shall shewe a cause of weight, or of no weight, lette them enclyne therunto. But as for the widowe of his Brother, plucking of his shoes, and spittinge in his face: lette her saye vnto him that he is worthie to suffre this ignominie at her hande, for that he hathe founde in his harte to hinder and empaire the name, and memorialle of the deade. And lette him thus departe out of the senate, hauing this reproche during his lyfe: and let her mary to whome soeuer she wille, that shall afterwarde require her. If any manne shall haue taken prisoner in the warres, a mayden, or maried womā, and be desirous to haue her fellowshippe of bodie: let him not touche her bedde, or body, before that she (being tonsed, and hauing taken on her mourning wiede) haue bemoned her kinsfolke, and frendes that perisshed in the warre. That when she shall haue satisfied and appeased the dolour that she cōceiued for thē: she may then conuerte her selfe to the bāquet and mariage. For it is a goodly and a decent thing, for a mā that goeth about to get him selfe an honeste wife: to seke

how to cure her greued minde: and not to neglecte her fauour, in pursuing only his owne pleasure. And thirty daies beinge ones passed thus (for that is enough to those that are of discretiō to bemourne euen their derest beloued) let her then go to and mary. But if he, at the first hauing satisfied his lust, ware full of her, and refuse her to wyfe: let him not haue power to make her bonde, but lette her go where she wille at free libertie.

If ther shalbe founde any younge men contempninge their parentes, or not yeldinge dewe honour vnto them, either of shamefacednes or lette purpose of despighte: First for that the parentes are wonte to be fittest iudges ouer their childzen, lette theyr fathers, with woordes correcte them. Sayeng that thei ioyned not matrimonie betwiene their mothers and thē, for pleasures sake, or to encreace their substaunce in layeng eche others goodes together in commune: but to opteine childzen that mighte nourisshe thē in their age, & minister vnto them what thei lacke. After thou warte ones come into this worlde, we diligētly brought ȳ vp with gladnes, & greate thākes vnto god

for:

for the, sparinge nothinge that mighte sieme in any wyse to make for thy sauftie, profite, and enstruction in all honeste knowledge. Nowe therfore (for that it is miete for men to beare with the faultes of youthe) lette it suffice the hetherto to haue neclegted thy dewe reuerence vnto vs: and come againe nowe into the right waye. Cōsidering that God him self hainously taketh ẏ that is cōmitted against the father: for that he him selfe beinge father of all mankinde siemeth to be offended whē offence is cōmitted againste those that beare the name of father with him: and can not haue of their children that whiche is dewe vnto them. And the law against all suche is an vnmercifulle iudge: the whiche we wisshe childe thou shouldest not proue. And if by these admonitiōs, the lewdenesse of the younge man shalbe redressed and amended: lette them be quyte of reproche for their misdemeanour, and offences. For by this meanes bothe the lawe maker shal become commēdable, and the fathers fortunate: whiche shall neither see sonne ne doughter punisshed. But if the parentes woordes, and good enstruction to amende, shal not

availe, but that thei wyll with continual dishonours, and oultrages against them, make the lawes their implacable ennemies, lette him be broughte forthe of the Citie by the parentes them selues, and the multitude folowing, and lette him be stoned to death. And when he hathe lyen all the daye, for all menne to loke vpon: lette him be buried in the nighte. So let them also be handeled that are cōdempned of any capitalle crime by the lawe, aftre what sorte so euer it be. Lette euin the very ennemie be engraued, and lette no corps lie withoute buriall. For that ware a punisshement beyonde cōscience. It shall not be lawfull for ye to make any lone to any of the Hebrues, either for vsury or gaine. For it is not sittinge that menne of one lignage should seke gaine with that, that God sente them. But to iudge it raither gaine, to haue holpē his necessitie, and to thincke that he shall so bothe deserue his thancke, and be requyted of God for his gentlenesse. Thei that haue borowed eyther siluer, or any parcell of moyste frutes, or dried: let thē (referringe the matier to their conscience that lent them) paye againe their lēders

with

with good will, and gladnesse: thynckyng that the thing so restored is laide vp euen in the towne house and custodye. And that it shalbe at all times ready agayne for them when they lacke it. But yf they shalbe shameles in proferyng, & payenge it hyme againe: lette them not so muche as go home for a gauge, before sentence be giuen vppon them by the iudge.

And as for the gauge lette them requyre it of some neighbour abrode, and let the debtour hym self without contradiction, bringe it to the creditour nowe enterprising vpon him with the aide of the lawe. And if he that hathe gauged be a manne of substaunce: lette the creditour kepe the gauge vntle the restitucion of the lone be made. But if he be poore, let him redeliuer it before the sonne set. Specially, if the pledge be a garmente, that he maye haue it to slepe with, according to goddes tenderenesse that naturally pitieth the poore. As for his querne or any toole of his, shalte y not take to pledge: lest they should also be disfurnished of the instrumentes perteinynge to the necessitie of their liuinge, and so be driuen for niedi nesse to greater inconuenience.

Let

Let him that hath robbed a man be pu-
nisshed with deathe. But lette him that
shall haue picqued either Golde or siluer
paye the double. Who so euer shal haue
slayne the thiefe in the robbinge of his
house, lette him be vnpunisshed. Yea
thoughe he ware but vndermininge his
house, or making his entry therinto.
He that hath stollen any maner of beasse
let him restore the value. iiij. folde. But
if the same be a labouringe oxe: he shall
restore the value. v. folde. And he that
shal not be able to paye the somme dewe
for the damage: shalbe bonde vnto them
to whome the beaste stollen shalbe kno-
wen to apperteine. A manne solde vnto
his kindesman, shalbe bonde to him sixe
yeres, and the seuenth yere he shalbe free
againe. But if he shall fortune to haue a
childe by some bondewoman ther, and
for the loue and fauour of her, and his
childe, be content to serue stille: lette him
be made free in the yere of Jubiley (whi-
che is the fiuetieth yere) & be deliuered
with his wife and children free also.
If any manne shall finde in the hyghe
way, either golde or siluer, let him shewe
the place where he founde it, and sekinge
after

aftre him that losse it, restore it him a-
gaine. Judginge the profighte which re-
doundeth vnto him by another mannes
losse, not to be good. Likewyse shall be
done with any kinde of catteille that a
man shal fortune to fynde a ffraye in a-
ny place. And if the owner of the same
shall not straight waye be knowen, lette
him kepe it with him at home saulfe. Yea
testing GOD, that he entended not to
tourne aside, or hide out of the waye, any
thing that is another mannes. Lette it
not be lawfulle for any man to passe by a
beaste in any sorte euil bestadde, or fallē
in the myre: but let him helpe and relieue
it, iudginge it to be his owne proper
griefe. Let them also shew the waye vnto
them that are ignoraunte, and not go a-
boute to make them selues game in set-
tinge them wronge, and so hinderinge
their cōmoditie. In like maner lette no
man saye euil against him that is absent
or deafe. A man hurte in a fraye where
ther was no weapon vsed: shal incōtinēt
be reuenged, he that hurte him beynge
made to suffre the like. But if he shalbe
caried home vpon the hurte, and after he
hath lien sicke a good space, shal fortune

to

to die therof, lette him that hurte him be vnpunisshed. But if he recouer, and haue spent muche in his sickenes, lette him the repaie vnto him the whole charges asswell of his lyeng, as to the Phisicen, and Surgien. He that shall haue with his foote striken a woman with childe: if the woman therupon be vntimely disburdened: the iudge shal set a forfeitre of money vpon his heade. As one that hathe diminisshed the people in so marringe the frute in the mothers wombe. And he shal giue also priuatly a piece of mony to the husbãde of the womã so grieued. But if she die of the stripe: let him die also, according to ỹ lawe that punisheth life for life.

No Israelite shall haue any medecine of death, ne otherwise made to do anye maner of hurte. And if ther be any one founde to haue, lette him die for it: suffering the same, be mente vnto them, for whose destructiõ ỹ medicine was prepared. Who so maimeth let him suffre the like, beyng depriued of the same mẽbre, that he him self depriued the other of. Except the maymed be content to receiue recompence in money: wherin the lawe permitteth him to vale we the recõpence

him

his selfe, except he therin to muche excede. The Beaste that nourteth with the horne shall the owner kille. And if it shall fortune suche Beaste to haue slaine in the flooze, any man with his stroke, let him be stoned to death, not so muche as iudged to be mannes meate. Yea, if the owner be tried to haue knowen in the beaste this propertie afore, and not to haue take hiede to him, ne kept him vp: let him also die himselfe, as the cause of the mannes death thus slaine. If the Beaste shal haue slaine a bonde seruaunte, the Beaste shal be stoned to death, and the owner of him shall paie vnto the Master of the seruaunte, thirtie ‡ Sicles. But if it shall fortune one Beaste, thus to be striken of another, so that the one die therof: let them bothe be solde, and the owners diuide the prices euen betwene theim bothe. Who so maketh a welle or pitte, lette theim bee circumspecte and take good hede, to kiepe it couered. Not to withholde the watre, or commoditie of the from any manne, but to the ende that no manne by falling in, take hurte. And if it fortune any beaste of any mannes, by suche default of leauing ope the place

‡ Three pounde sterling.

to falle in, and be marred: let him in whō the faulte is, paie the worth of the beaste to the owner. Let theim be fensed also aboute, to kiepe of suche thinges as otherwise by sliding or rolling, might perishe.

Who so euer hath taken any thing of another mānes to kepe: let him kepe it euē as a relique. And let no persone consente to defraude any manne of thing so betaken to his truste. Neither manne nor woman, no though he might gaine by it thousandes of poundes: as beyng sure that no witnesse could chardge him with all. For out of all peraduenture, it behoueth euery man to deale iustly, euen for conscience sake: as hauing himself a full witnesse against himself. Let euery man therefore doe those thinges, that male cause him to be praised of other: hauyng before him principally the reuerence of God. From whom no lewdenesse can be hidden. But if it shall fortune this man so put in truste, to lose the thing cōmitted to his custodie, and cannot be founde to meane any practise of knauery, or deceipt in the matier: Let him go vnto the seuen Iudges, and there sweare by God that nothing therof was losse by his wille, or

through

throughe his defaulte, nor no piece of it occupied for him, and so let him departe acquited therof. But if he haue occupied neuer so litle a part of the thinge, so deliuered to his custodie, and haue so lost the same: lette him be condempned to make recõpence for the whole that he receiued.

Like as I haue saied for the sauise keping of thinges, if any manne shall withholde the hire of the labouryng manne, that toileth and drudgeth with his body: let hym remembre that the wages of the poore, ought not to be kepte backe. As the thing whiche god hath giuẽ him (knowe thou well) in steade of lande and other possessions. Furthwith therefore contẽte him, without delaie the same daie. For God wille not haue the labourer defrauded of the profite of his labours.

Punishe not the sonne, for the fathers faulte: but let the children rather that are founde vertuous, be tendred and pitied for that thei haue so leude fathers or mothers, and not hated because their parentes be vicious. No, the naughtines of the sonne, is not to be imputed to the parentes neither: considering that young men will doe many thinges, contrarie to the

discipline of their parentes, vppon a self-willed wilfulnesse, that thinketh skorne to be taught. Also for the redgeling or gueld persone, lette him be abhorred, and his compaignie shonned of al menne: as one whose manhode is (as a manne would saie) curtalled or clipped awaie, and the fruicte of engendzure, whiche God gaue vnto man for the encrease of our kinde, for his parte destroied. Yea, let theim bee hunted out of all mennes compaignie, as murderers of mãkinde, in taking awaie that, that should haue bene the cause of issue afterwarde. For why, it is euidente that because thei had losse tofore al manlines of minde: therefore thei likewise became conformable of bodie. So shall ye also doe with what so euer thing it bee, that seemeth mõstruous to the beholders It shall not beholden lawfull emong ye, to guelde manne, woman, or beaste. And now let these bee as statutes and lawes, peaceablie and quietlie to ioine ye into one commune wealthe. And the tendzenes of God, when he shall see it without sedition: shall aduaunce and enhaunce it. Let the time neuer be sene, that shall alter any one of these, and chaunge theim into

vnto contrarie. But forasmuche as there is no remedie, but that menne shall falle into busines and troubles, either willinglie or vnwillinglie: Lette vs also deuise somewhat in that behaulfe, that throughe foresighte of thinges miete to be done: ye maie haue wholesome remedies, when nede is, and not be driuen to seeke remedie at vnsette steuin, when the daungier lieth in your lappes. But that ye maie possesse and enioie the lande, that GOD hath giuē ye, banishyng sluggardise, and kieping your mindes in continuall exercise, to the practise of vertue and manhod euen whē ye haue gotten it, that ye maie liue there, without thencursions of straūgers, and without any ciuile discention, to vere ye or trouble ye. Throughe the whiche ciuile discorde, if ye shall falle to doyng thinges contrarie to your forefathers, and lette slippe their ordenaunces and rules: or shall not continue in the lawes, whiche the Lorde deliuereth vnto you, moste assuredly good for what so euer affaires of warre ye shal haue, either now in your time, or your children aftre you: the Lorde shall throwe the breakers of thesame, cleane out of his fauour and

protection.

When ye are in minde to warre vpon any people, and to shewe your force vpon them: sende firste your Heralde vnto thē though thei be neuer so muche bent to be your enemies. For before ye lift vp weapon against theim, it behoueth ye to vse communication with theim, declaryng that although ye haue an armie of great power, and horses, harneis, and weapōs and (that whiche farre passeth all these) God your fauourer & helper: yet by your good willes ye woulde haue no warre with thē. Neither that it ware any pleasure to you, to enriche your selues with the spoile of their substance: but rather a thing that ye hate, if it maie otherwise be. If thei shall leane vnto you, then it becometh ye to kiepe peace: Thincking with your selues, that thei are your bettres in strēgth. But if thei wille endamage you then leade ye your armie against theim, vsyng God for your heade capiteine and gouernour: but for your chiefteine vndre him, make ye some one of passyng wisedome and courage. For where there are many gouernours, beside the hinderaūce that it causeth when a mannes necessitie

moueth

moueth him to vse spiede: it is wonte also not to be verie prosperous to theim that vse it. Lette your armie bee piked of the strongest, and hardiest of courage: leaste tournynge their backes when it cometh to stripes, thei profite moze your enne-mies then you.

Thei that late haue builded, and not yet taken one yeres commoditie of the-same, and thei that haue planted either vineyarde oz hoztеyard, and not receiued as yet any fruictes therof: lette theim bee suffred at home. Like wise those that are crouthplite, & towarde mariage, oz suche as are newly maried: leaste vpon longing after their desires, thei be to tendze ouer their liues. And sparing theim selues to entoie their pleasure, shrincke backe foz the nones, and abasse the courage, vppon regard of their wiues. And when ye shal be assembled into campe, lette it be foze-sene that nothing bee done out of course, to muche against curtesie. And when ye shall besiege any foztresse oz toune of de-fence, and lacke Timbze foz the making of your engines and deuises: pille ye not the countrie, cutting doune the trees aboute the citie oz foztresse, what so euer

it be: but sparingly vse the. Remēbring that the earthe bringeth theim furthe for the commoditie of manne: and that thei would laie to your charge, if thei coulde speake, that vndeseruedly ye hurte them. As no whitte occasion of the warre, and those that gladly would haue giue place, and passed into some other quartre, if it had bene possible for them. Whē ye shall haue ouercomen theim in the fielde: slea ye as many as stande in the battaile against ye. The residue reserue ye to paie tribute vnto ye: the Cananites excepted, for those it behoueth ye to destroie euery mothers sonne. And haue ye a speciall regarde in the skirmishe or battaile, that no woman, either vse the appareille of menne, or any manne, the appareille of women. Suche then was the ordre of the commune wealthe that Moses left. Beside these he deliuered them lawes in writing fouretie yeres afore, of the whithe we will treate in another booke.

After this in the daies folowynge (for he euery daie continually preached vnto theim) he deliuered them praiers of blessinge and banning: the one for the fulfillers, the other for the trangressours of

the

the lawe. Thē recited he vnto thē ẏ verses that he lefte in the byble, consistnge eche one of.xii. measures the piece: and conteining ẏ forewarning of thinges to come, acording to the whiche all thinges haue happened, and happē at this present. So to the poincte, that it can not be said that he missed the truthe in any thing.

These bookes deliuered he vnto the priestes, and the Arcke. In the which he left the ten articles of the lawe, whiche we commenly calle the.x. cōmaundementes written in two tables, and the Tabernacle also. And he gaue a lesson to the people, that when thei had conquered the lande, and ware satled in the same: they should not forgette the iniury of the Amalechites, but that thei should make a voyage against them, and take reuenge vpon them, for the damage and displeasure thei did them, when thei ware in the deserte. And that when thei should enioye the contrie of Cananie, and should haue destroyed the whole multitude of it (as it behoued, and was miete for them) thei should buylde vp an altare looking towarde, the Caste in some place, not farre from the citie of ẏ Sichemites, betwene

the two mounteines. Garisco on the right hande, and Gibalo on the left hãde. And that thei should place their whole multitude vppon those two mounteines beinge deuided into two equalle partes. That is to say on eche hille. vi. tribes, with the leuites, and prestes and all. And that thei first, that ware in the mounte Garisin, should wysshe all felicitie, and blessednes vnto those that ware deuoute in the religion of GOD, and the keping of the lawes, & threwe not at their hieles those thinges that Moyses had taughte them. And that then the other in Gibalo, after what time thei had luckely giuen their good consent vnto thē: should also wisshe like prosperitie, and like blessednes to the like doers, answerably to the former. Vnto herunto the firste should againe giue like lucky consente, with praisinge them. That done he willed them in like sorte to do with the cursinges, answering one another, for the establisshing of the lawes that should be giuen them. And that the maner and discipline of this blessinge, and cursing, might neuer falle oute of vse: he wrate them out the order of bothe with the praiers, and curses therto appertinent

pertinente. The whiche also when he died he wrate vppon eche syde of the aulter, where he enioyned also the people to make the sacrifice stondinge, that the Latine calleth Sacrificium Solidum, and after, not to offre that daye anye moze sacrifice. For why he said it was not lawfulle. Thus I saye did Moyses institute these thinges, and the people of the Hebzues from daye to daye obserued them forthe on.

The nexte daie calling the whole multitude together, in so muche that there was neither woman noz childe, ne bonde body absente: he charged them wondzefully soze to take hede to the lawes, and not to trãsgresse them. But that as men that diligently waied goddes minde and wille: thei should spare none that offended against them, neither for kindredes sake, ne for feare. Noz yet as thincking any other cause to be moze to be weighed, then the obseruacion of the lawes. But rather yf anyone manne of their kindered oz any whole citie, would go about to disturbe, oz abzogate the ozdinaũces of their commune wealthe: that thei should take vengemente vpon them, bothe by officer,

and

and without. And that if in suche case it fortuned them to haue the bettre of suche aduersary to the lawe: that thei shoulde vtterly destroy him or them, not leauing an aggueiet of a pointe for the memorial of such hopelesse persones, if it ware possible. And in case thei ware not able to reuenge for lacke of power: that yet they should so worke, that thei myghte well shewe that those thinges ware done full euyll against their wille. And the multitude forsothe did sweare. He taught thē to, howe their sacrifices mighte be made more acceptable vnto God, and how thei should when they sette forthe to the warres chose their lucke by stone lottes as I haue shewed afore. Iosua also prophesied, Moyses yet beyng presente among them. And Moyses thus wayeng all those thinges that he had done for the people, bothe cōcerning warre, and peace in makinge them lawes, and teachinge them an order of a commune wealthe, by the whiche if thei directed their steppes, thei mighte enioye a prosperous blessednes: signified vnto them, that God had giuē knowledge that thei should in time to come forsake his lawes and ceremonies;

nies: and therfore suffre muche affliction and aduersitie. In sorte that their londe shoulo be euen filled with their ennemies. Their Cities, and townes beaten downe smothe to the grounde, the Temple burned, and they themselues beynge solde, should serue as thralles vnto men that should take no pitie of their calamities. And that whē thei suffred these thinges thei should sore repente thē of their transgressions, but then in vaine. God notwithstāding that fourmed, and made ye shal restore ye againe vnto your citezins, bothe their Cities, and the Temple. And the losse of these quoth he shall happen ofte ner then ones or twyse.

Then Moyses encouraging Iosua to marche out with the armye against the Cananites (as one assured to haue God his ayder in all his entrepzises) and pzat enge for pzosperous lucke, and successe, for all the whole multitude, saieth. Seinge that I must departe vnto our forefathers, and God hathe appointed this the daye of my departure vnto them: I openly confesse before ye all yet beyng aliue, and present with you: the thankes that I owe vnto him, and now giue him,

not

not onely for the regarde that he alwayes had to ye, to tourne fro ye that that was euill, and to giue vnto ye that that was good: but also that it pleased him to succoure me when I had niede of his helping hande, in all my cares and troubles of minde, for your reformation, and amendement into bettre, and shewed him selfe tendre vnto vs in all our affaires. Or rather that it pleased him to take in hande his selfe to leade in, and let out, bringe me as a lieuetenaunte, and minister of the benefites, wherwith he would bleste your people. For the whiche nowe at my leaue taking, I thoughte it conuenient, and sitting with my duety, firste to prayse and magnifie together with you, the mighty power of GOD, the whiche shal also shewe him self carefulle for you in times to come. And he, yea euē he shal yelde againe to you a thanckefulnes, of his gentienes, for your thanckefulnes of duetie: wher throughe he shall make you confesse in conscience, that ye are for his bounteousnes bounde to reuerence, worshippe, and honour him, and to haue his lawes in price. Bothe those whiche he hath giuen you, and yet hereafter shall,

that

that ye maye kepe him fauourable vnto you: of all stores the moste goodly treasure. For manne him selfe that is a lawe maker, becommeth a bittre ennemye, when he seeth his lawes broken, sette at noughte, and throwen vndre foote.

But be not ye in wille otere brethren, for the tendre loue of GOD, to proue what maner of one he is, when he beginneth to kindle into wrathe for the contempte of the lawes, whiche he gaue vnto you, as the maker of them all. Moses speaking these woordes, euin to the laste farewell of his life, and prophecieng the dessenies of euery seuerall tribe, with manye woordes of good fortune and chaunce: the whole multitude braste out into teares, so that the women also wringinge their handes, and throwinge their armes abrode, shewed the sröge sorowe that thei felte for his death now at hãde. Yea the childzen cryenge, and sobbinge aboue the rest, as lesse able to bridle their grief and lamentacion, declared by their pietifull wailinges that thei vnderstode, the wonderfulle vertue of him, and the excellencie of his doynges, aboue the course of their age. And to saye all, the sorowes

rowes of the younger, and the elder; straue as it ware in balaunce, for the maistery, according as they diuersely felte in their minde. For the one, knowing by experience what a gouernour, and chiefteine they lost: lamented their lacke for the time to come: and the other bothe sorowed for that, and also and yet more, because he was berafte them before they had well tasted his piereles wysedome.

A manne mighte gesse the greatnesse of the lamentacion, and mone of the multitude: by that that happened vnto Moyses him selfe. For where he had almoste assured him selfe all the dates of his lyfe, that his departure out of this worlde should neuer any whitte trouble him (as the thing that he muste necessarily suffre by the will of God, and natures lawe) yet was he by the compassion of the dolour of the people cõpelled to let falle the teares. And goynge forthe together to the place wher he should departe fro them, they al folowed him, howling for sorowe. And those that ware farthest of, Moyses commaunded with the beckening of his hãdes to staye stil ther aloofe. And those that ware nierer, with comfortable wor-

des,

des, he entreated that thei woulde not bring aftre him their teares any nigher to make his farewell more dolorous. And thei thinkinge it mete to geue him place therin, that he mighte departe his owne way as him semed best: tourned their heades into eche others bosome & sobbed vp their sorowes with many salt teares among them selues, & with many a longe eye aftre Moyses. Who was accompanied to the place only with the fathers of the Counselle, the highe priest Eleasarus, and Josua now chiefetaine. And when he was comen to the mountaigne named Abary (a very highe hylle ouer against Jericho, geuing a goodlie eye vnto those that are on it, into the pleasant londe of the Cananites, farre and wyde about, he willed the counsell to departe. And as yet takinge leaue of Eleasarus and Josua, and talkinge with them, he vanished in a noque of the hille, beynge soubdenly ouerrasse with a cloude. He wrate neuertheless in the holye bookes (whiche we calle the byble) that he was dead. Fearinglesse thei should take vp on them to saye that he departed quicke vnto God, for the incomparable vertue

that was in him. He lined in all, a hundred and twenty yeres. Of the which he cõtinued.xl. in his gouernaunce, lacking but one moneth. He tooke his leaue the laste moneth of the yere called of the Macedonies Dwistre, and of the Iewes Adar, in the chaunge of the mone. And he excelled in witte all the menne that euer ware, and did all that he did with goodly adulsement & discrecio. He was eloquet, and faire spoken in vttering his mynde to the people. But so bridlinge his affections that a man woulde haue thoughte ther had bene none in him. But that he knewe raither the name of them, by that he sawe them in other: then the worcking of the, by aught that he felte in him self. A chiefteine with the best, and moste expert, but suche a Prophete as none was againe: so that what soeuer he spake, god him selfe mighte haue bene thoughte to haue spoken it. After he was thus withdrawen from this worlde, the people bemourned him thirtye daies. with suche mone, as neuer had bene sene so great amonge the Hebrues for any mishappe. And not onely thei that had had experiẽce of him, ware sorye that thei lacked him

him: but thei also that redde his lawes ware muche kindled with the desire of him, as folkes gessinge by the worcke, what excellencie was in the woorckeman. Let this then suffice afore this maner to haue declared the passage of Moises fro this lyfe to euerlastinge immortalitie.

¶ The firste booke vndre the title of Affrique conteineth.

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¶ The seconde booke vndre the title of Asie, conteineth.

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FINIS.

Imprinted at London by John Kyngston and Henrie Sutton. The. xvii. daye of December.

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ANNO DOMINI,

M. D. L V.